

THE
THIRD PART
OF THE
PRACTICAL
Christian:

Consisting of
Meditations, and Psalms illustrated with
Notes, or paraphrased, relating to the Hours
of Praier, the ordinary Actions of Day and
Night, and severall Dispositions of men.

By R. SHERLOCK D. D. Rector of
Winwick.

*Seven times a day do I praise thee, because of thy
righteous Judgments. Psal. 119. 164.*

L O N D O N ,

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THE
P R E F A C E ;

O F
Continuing in Prayer and frequent Meditation, and the
Design of this Second
Part.

THAT holy Catholick
Church, which is one of the
XII. Articles of the holy
Christian Faith, is partly Triumphant in Heaven, and partly Militant on Earth : both make but one Spouse of Christ ; and therefore the true Members of both are alike minded and alike employed in reference to the worship of the common Lord of both.

They who are true Members of
Christ's Church below, are conform
to the glorious Saints in Heaven

THE PREFACE.

a Exod. 25. 40. *above a : They do the will of God on earth as 'tis done in heaven b : and*
Act. 7. 44. *that's undoubtedly the way to Hea-*
Heb. 6. 11. *ven : we cannot possibly lose our way*
b Mat. 6. 11 *thither, whilst we follow their steps*
who are thither gone before us.

3. *Those Triumphant Saints in Hea-*
ven, rest not day nor night, saying,
a Isa. 6. 3. *Holy, holy, holy Lord God Al-*
Rev. 4. 8. *mighty c. Whereunto conforms the*
man after God's own heart, saying,
d Pl. 88. 1. *O Lord God of my Salvation, I have*
cryed day and night before thee d.
Our Lord commends it as a Duty
incumbent, that men ought always
e Luk. 18. 1. *to pray e. And by his Apostle*
f 1 Thess. 5. 13. *commands it positively, Pray with-*
g Eph. 5. 20. *out ceasing f. Giving thanks al-*
b Eph. 6. 18 *ways g. Praying alway with all*
Prayer and Supplication h.

1. *But these Examples and Com-*
mands are not so to be understood,
as if we should do nothing else but
pray, which was an old Heresie of
S. Aug. l. de *the Messalians, and Euchites, long*
her. Theod. *since condemned by the Church of*
Ecclesi. hist. *Christ, as being a thing impossible*
l. 4. s. 10. *to pray without ceasing in the bare*
literal

THE PREFACE

literal sense; because this corruptible body presseth down the Soul, and corporal necessities do call for supply: Neither yet,

That we should make long Prayers, which is the new Error and great mistake of these Times: The which, though generally the most used, and best liked, as being set off with the paint of seeming zeal, and pretense of the Spirit; yet the unlawfulness of such long Prayers will appear, if we will without prejudice and partiality consider, that

2.

1. They are forbidden by our Lord, saying, When you pray, use not vain repetitions, Matth. 6. 7. in which words, our Lord means not, the same Prayers repeated, (as is falsely objected against the Prayers of the Church;) for thus our Lord prayed himself, Matth. 26. 39, 44. Where his Prayer was short and three times repeated.

And therefore undoubtedly, by vain repetitions, in Praying is understood multitude of words, and variety

THE PREFACE.

of expressions to the same purpose, or rather to no purpose; since our desires both may and ought to be expressed in few words and pertinent, according to the Pattern our Lord hath given us.

And that 'tis the meaning of our Lord, when he saith, After this manner pray ye, that our Prayers should be generally formed to the length of his Prayer prescribed, will appear

1. *From the Context, if seriously weighed and rightly understood; wherein is manifest, that the manner of Praying by such a short Form is commanded, in opposition to the heathenish use of much speaking in Prayer.*

2. *From the parallel Text in the Margin, Eccles. 5. 2. Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God, for God is in Heaven, and thou upon earth; therefore let thy words be few.*

3. *From*

THE PREFACE.

3. From the Prayers of Christs Church, which are in all Liturgies of the Christian World, for the most part of the same length; and surely the general practice of the Church is the best interpreter of holy Scripture.

4. Such are generally also all the Prayers of the holy Spirit of God which stand upon record in holy Writ [viz. the Book of Psalms, with many more] we meet with none that are of such a continued length, as are in use amongst us; but they are all divided, by distinct Verses, into so many several shorter Prayers.

Long Prayers are forbidden by our Lord, because such is the custom of the Heathen: as (the Heathen do) 2. Matt. 6. 7. who mind more the Oratory and Language, Tone and Pronunciation, than the Humility and Devotion of the Soul in Prayer: and 'tis much misbecoming Christians to worship the true God as the Heathen do their false and feigned Deities. And

Because they imply a false Notion of the Majesty of Heaven, and a

THE PREFACE.

misbelief of his divine perfections; as if he were asleep and must be awakened, or did not understand our wants and desires, or, being otherwise employed, he could not intend our petitions, except in multitude of words express, and loud talking for audience: So prayed the Priests of Baal, 1 King. 18. 27. and so saith our Lord of all Heathen people, That they think they shall be heard for their much speaking; which is directly contrary to the true Faith of a Christian, who believeth and acknowledgeth the Omnipotence and Omnipresence of God; as it follows in the 8. vers. Your heavenly Father knoweth what things you stand in need of before you ask: which divine Truth is implicitly denied by loud and long Prayers.

4. Long Prayers are not only forbidden by our Lord, as the custom of Matt. 6. 5. cap. 23. 14. the Heathen, but also frequently Mark 12. 40. reproved by him as the practice of Luk 20. 47. Hypocrites, who love to stand praying in the Synagogues, and in the Joh. 12. 43. corners of the Streets, that they may be seen of men, that they may be taken notice of for godly men, desiring

THE PREFACE.

striving rather to seem, than really to be religious, loving the praise of men more than the praise of God.

To pray continually then, is neither to be understood of doing nothing else but pray, nor yet of using long Prayers; the one being prohibited by our Lord, and the other condemned by his Church: but in this and the like expressions is commanded

The intense Devotion of the Soul in prayer: So our Lord expounds his own Command, that men ought always to pray, viz. that they faint not a, to wit, for want of that holy fervour and devout Zeal, which is the Life and Soul of an effectual Prayer: and this same celestial fire of holy zeal in Prayer, spends not it self in multitude of words and much babbling of the lips, but is expressed in sighs and groans which cannot be uttered: which are truly the breathings of the holy Spirit of God in Prayer, who dwells not upon the Tongue, but in the Heart.

To

THE PREFACE.

2. To pray continually, enjoyns the constant and continued returns of this holy Duty; that we lose no time, neglect no opportunity either of publick Prayers of the Church, or of private Prayer and Closet-devotions, upon the set, solemn and accustomed times thereof: remembring that the time only which is employed in the sacred acts of Piety towards God, and Charity towards Man, is redeemed
 e Eph. 5. 6. c out of the all-devouring jaws of death, and dark oblivion, to be the
 d Gal. 6. 8. Seminary of a blessed Eternity, d when Time shall be no more.

3. That we ought always to pray, i. e. say the Fathers upon the Text, at those appointed Hours, observed by the Church of God both under the Law, called therefore the hours of the Temple, and under the Gospel, called the Canonical hours: so generally observ'd formerly of all devout Christians, that S. Hierome, with his *Quis nescit?* takes it for granted, that no godly Christian, is either ignorant or negligent in the observation of such hours, as being probably observed

THE PREFACE.

served by holy David, saying, Seven times a day do I praise thee, because of thy righteous judgments. Psal. 119. 164.

To continue in Prayer, is to have our hearts so inflamed with the love of God, as to be in a continual disposition to Pray; and this not only at all set and accustomed times, but at all times and upon all occasions, and objects presented, to raise up our Souls upon the Spiritual wings of holy Meditations, celestial affections, devout colloquies, and ejaculatory converses with Heaven.

Thus Enoch walked with God and was translated a. Thus King David professeth, I have set God always before me b: And, I will give thanks unto the Lord: his praise shall ever be in my mouth c: no time omitted; Evening and Morning, and Noon-day d: early and latee: no place pretermitted; in the Wilderness, in the land of Jordan, and the unbeaten paths of Hermon f. a Gen. 5. 24.
b Heb. 11. 5.
c Ps. 16. 9.
d Ps. 34. 1.
e Ps. 55. 17.
f Ps. 63. 1, 7.
g Ps. 42. 8.

S. Hierom professeth of himself, that often on the tops of Mountains,

THE PREFACE.

g S. Hieron. Ep.
ad Eustor.

h Aug.
Medit.

twins, and in hollow Valleys and craggy Rocks, with eyes lifted up to Heaven and flowing with tears, he poured forth his Soul in holy Prayers and Meditations *g.* So Meditates S. Austin also; *Te Domine mediter per dies sine cessatione; Te sentiam per soporem in nocte; Te alloquar h* — O that I could Meditate upon thee, O Lord, through the whole day, and not cease to be affected with thee in the night: my Spirit speaking unto thee, and my mind conversing with thee alway, and alone: Blessed are they who think of nothing, speak of nothing but the Lord; who love nothing above thee, desire nothing besides thee: Blessed are they whose hope alone is the Lord, and all whose work is Prayer. And several of the devout Fathers computed all that time lost, wherein God was not in their minds and memories: and there is great reason for it, as the same S. Austin meditates; For as there is no moment of time, wherein we enjoy not the sweet influences of the divine goodness, and stand in need also of God's protecting presence with

THE PREFACE.

with us: So there should be no time wherein we have not God in our thoughts: Wait on thy God continually & Seek the Lord, and his strength; seek his face evermore? i Aug. Mancu. k Hof. 12. 16. l Pl. 103. 4.
 Thus S. Paul, and all truly devout Christians with him, have their conversation in heaven, whilst they are upon earth; and that's the way surely to have our conversation in Heaven, when we shall be taken from the earth. m Phil. 3. 20.

This Second Part of the Practical Christian consists of Ejaculatory Prayers and Meditations, with several Psalms paraphrased and illustrated; relating to the hours of Prayer, and to other subjects, both useful and necessary to be considered by every such devout person as seriously minds the eternal Salvation of his Soul. 'Tis not hereby intended magisterially to impose upon any persons, either at what hours they shall pray precisely in their Closets, or that they should thus, or thus punctually Meditate and Pray, at all such times, and upon every such subject prefixed:
 But

To

THE PREFACE

1. To put all good Christians in mind of those hours of Prayer, which the Church and people of God, and many thousands in all the parts of Christendom do still observe as such: and therefore they are the most fitting seasonable times, wherein to make our religious addresses to Heaven, if we desire to be true Members of the holy Catholick Church, and to practise the Communion of Saints, and to reap the fruits of the Fundamental Doctrines of the Christian Faith.

2. That the ensuing Meditations may be helps of Devotion to the more weak and imperfectly religious: who may have here seasonable hints to raise up their Souls, to converse with Heaven at all times, and upon all occasions: And the more perfect also may here meet with some Notions and remembrances to excite them unto higher and more sublime elevations.

3. So many Psalms are added to every Chapter of Meditations, to recal,

THE PREFACE.

recal, if possible, the Devotion of the present times, to the ancient and sure way of Religious exercise; which was, and is still by all sound and Orthodox Devotaries, in the devout use of the Psalms of David: 'twas thus that all the triumphing Saints in Heaven have prayed themselves thither, as far forth as their Religious practises appear unto us upon record in Ecclesiastical Story: and 'tis a safe way to follow their steps, rather than the fanciful conceptions of our own heads; especially remembering that it is acknowledged by all Christians, that the Psalms of David, are the Treasury of all Devotion: 'Tis known, that they are, and ever were, the constant Prayers of the Church and People of God at all times, and upon all occasions. It cannot be denied, but that they are the immediate Dictates and Prayers of the holy and true Spirit of God; and therefore it must surely follow, that they are of higher dignity, greater efficacy and acceptance with

THE PREFACE.

with God, than the most seemingly-zealous and patheticall expressions in Prayer, which flow from the spirit of the most learned and ready tongue'd man.

It is to be lamented even to astonishment, at the madness and folly of many persons professing to be godly, that they do so highly extol the Praying by the Spirit; and yet altogether neglect the use of those Psalms and Hymns, and spiritual Songs, commanded, Eph. 5. 19. Col. 3. 16. and are the infallible and undeniable Prayers of the Spirit of Truth and Holiness: But 'tis the fond imaginations of their own hearts, that such do mean by the Spirit, if they blaspheme not; and 'tis these indigested conceptions of their own brain, which blinds their Zeal, and darkens their Understanding, so slight both the Prayers of David, and of the Son of David also; even all the immediate Dictates of Heaven, when they come in competition with the conceived Notions of their own brain,

THE PREFACE.

Brain, which they call a praying by the Spirit.

But that you may truly and indeed pray by the Spirit, and pray with the Understanding also; and, which is all one, you may sing with the Spirit, and sing with the Understanding also; (for the Psalms, whether said or sung, are the same Prayers, when they are rightly Translated) is the great reason of many Psalms paraphrased and illustrated with Notes and Prayers: And these Psalms also are not of my own choice affixed to any of the ensuing Chapters of Meditation; but such as have been so selected and disposed, either by the Church of Christ, or some of the most eminent Governours and Fathers of the Church.

The Reader may take notice, that in the last Chapter of this PRACTICAL CHRISTIAN imprinted, are many of the general Heads, and hints of several the

THE PREFACE.

the ensuing Chapters of this SE-
COND PART; and therefore
he cannot but meet with several
expressions formerly published; but
revised, and more methodically dis-
posed both for use and memory.

Page 310. line 3. read, *where then
art absent.*

THE
PRACTICAL CHRISTIAN

THE CONTENTS.

*The Preface; of continuing in Prayer;
of frequent Meditation, with the design
of the following Meditations.*

I. **C**hapt. Of Meditations and
Psalms for the Morn-
ing. Page 1.

II. Chap. Medita-
tions for the Third hour
of Prayer. P. 21

III. Chap. Of Medi-
tations for the Sixth
hour. P. 41

IV. Chap. Of Me-
ditations for the Ninth
hour. P. 61

V. Chap. Of Medi-
tations for the Even-
ing. P. 81

VI. Chap. Of Medi-
tations for Bed-time.
P. 101

VII. Chap. Of Me-

ditations for the Night-
season. P. 121

VIII. Chap. Of Me-
ditations fitted to every
days ordinary actions,
&c. viz.

*When you go forth of
your Chamber, I. P. 151*

*When you walk a-
broad, I. P. 152*

*When you stand upon
some high place, I. ibid.*

*When you behold plea-
sant Fields, I. P. 153*

*When you hear or see
anything extraordina-
ry, I. P. 155*

*When you hear or see
the time of the day, I. ib.*

When

The Contents.

When you go to read or study, I. p.156	H When you are cross'd in any your worldly de- sires or interests, p.174
When you are wear- ed either with, I. p.157	When you suffer se- veral kinds of trouble. p.175
When you go about any worldly Employ- ments, I. p.158	When you suffer any bodily pains, p.176
When you are sad or discontented, I. p.159	When you are sensible of your want of Know- ledge and Wisdom. 177
When you sit idle, I. p.160	When you are dull andaverse from holy Duties. p.179
Upon wandring and wanton eyes, I. Ibid.	When sensible of your sins, and the misspending your time. p.180
When you are temp- ted to any sin, IV. p.161, 164	When you resolve to be more religious for the future. p.181
When Temptations prevail, I. p.163	Holy Breathings of the Soul after God, II. p.183-186
When you have esca- ped a Temptation, I. p.166	A Meditation of Fasting & Almsgiving to be joyned with Pray- ers. p.187
When you hunger or thirst, III. p.167, 168	Meditations upon Unity and the Publick Worship of God. p.171
After you have eaten or drunk, III. 169, 170	
When you are asked for Alms, II. p.171	
When you hear others evil spoken of, I. p.172	
When you hear your self reproached p.173	The

THE CONTENTS.

OF the Four last things in general. p.201

Of the shortness and frailty of this present Life. p.205

Of the frequent remembrance of Death. p.210

Of the Horror of Death. p.215

Of the uncertainty of Death, and preparation for it. p.219

The 39. Psalm illustrated with notes. 226

The 90. Psalm illustrated with notes, 230

The 2. general Head,
Of Judgment.

Of particular Judgment, III. 235--242

Of the general Judgment, V. 243--253

The 26. Psalm paraphras'd. 254

The 43. Psalm paraphras'd. 258

The 3. general Head,

Of the pains of Hell. 263

Of the pain of Loss. 264

Of the darkness of Hell. 267

Of the fire of Hell. 270

Of the extent of Hell pains. 273

Of the bonds and chains of Hell. 277

Of the Laments of Hell. 279

Of the perpetuity of Hell torments. 282

The 86. Psalm paraphras'd. 285

The 88. Psalm paraphras'd. 291

The 4. general Head,

Of the joys of Heaven. 297

of

The Contents.


Of the place call'd	heavenly joys.	316
Heaven,	300	The 24. Psalm pa-
its greatness, its bright-	ness and splendor, its	raphras'd.
tranquillity and peace.		321
	300-303	The 84. Psalm pa-
Of the good things of		raphras'd.
Heaven,	1. Honour,	326
2. Power,	3. Riches,	
4. Pleasure.	304-308	
Of the Company of		Meditation upon the
Heaven,	1. Gods pre-	Vow in Baptism.
sence there,	2. of the	333
Angels of Heaven,	3. of	Meditation of the
the Saints in Heaven.		cure of the Soul before
	309-316	that of the Body.
Of the perpetuity of		336
		Meditation upon the
		Tears of the devout
		Soul.
		340
		Meditation of the
		dwelling of God in the
		hearts of his people.
		344

CHAP.



CHAP. I.

Of Meditations and Psalms for the Morning.

 *When I awake up, I am* Plal. 139.
always with thee; who 18.
sleeping and waking am
preserved by thee: And
'tis just, and my bounden duty to re-
turn back my first breath in praise
to him from whom I have received
it. So the Angels of Heaven, those
Morning-stars, being first made, even
in the Morning of the worlds Creati-
on, no sooner received their Being,
but all with one accord sang with
joyful acclamations, the praises of
their Creator: When the Morning- Job 38. 7.
stars sang together, and all the Sons of
God shouted for joy. Say then,

As soon as you awake,

Lam. 3.
22, 23.

Blessed be the holy and undivided Trinity, now and for evermore; and thrice blessed be the great and glorious Majesty of Heaven, who hath preserved me the Night past, and sav'd me from the sleep of death: 'Tis of the Lords mercy that we are not consumed, even because his Compassions fail not: they are new every morning: Great is thy faithfulness.

II.

Luk. 1.78,
79.

Mal. 4. 2.

1 Thess 5.
5.

O holy Jesus, the Morning-star, the day-spring from on high, who came down to visit us, to give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace: Arise, thou Sun of Righteousness upon my darkned Soul, with healing in thy wings; make me a child of the light and of the day, not of the night nor of darkness: Let the Light of thy Truth direct me, and the Light of thy Grace support me, in the way to Light and Life everlasting, Amen.

Lighten

III.

Lighten mine eyes, O Lord, that I Psal. 13.3.
sleep not in death; either spiritual,
in sin; or eternal, for sin: but from
all sin and wickedness, from thy
wrath, and from everlasting damna-
tion, good Lord deliver me.

Shew thy Servant the light of thy Psal. 31.18
Countenance; and save me for thy
mercies sake.

O let me hear thy loving kindness Psal. 143.8
betimes in the morning, for in thee do
I trust: Shew thou me that I should
walk in, for unto thee, O Lord, do I
lift up my soul.

At your Up-rising.

Blessed and holy is he that hath part Rev. 23.6.
in the first resurrection, for on such
the second death hath no power: but
they shall be Priests of God, and of
Christ, and shall reign with him a thou-
sand years.

O holy Jesu, who early in the
morning didst raise up thy self from
death to life for me, raise me up, I
meekly beseech thee, from the death

Meditations and Psalms

of sin unto the life of Righteousness.

VII

Grant me by the power of thy Death, and vertue of thy Resurrection, early and betimes, *even to day while it is called to day*, to arise out of the mire of sensuality, and out of the dust and rubbish of worldly vanities, unto newness and all holiness of life; that when that long day of Eternity shall dawn, I may be raised up out of the grave of death, to live and reign with thee for ever. *Amen.*

Psal. 3. 5.

I laid me down and slept, and rose again, for the Lord sustained me.

Psal. 113.

2, 3.

Blessed be the name of the Lord, from this time forth and for evermore.

The Lords name is praised from the rising of the Sun unto the going down of the same.

A Morning Hymn.

NOW that the day-light doth arise
 Breaking through the azure skies,
 To heaven I lift my heart and eyes,
 Begging of God with humble cries,
 All hurtful things to turn away,
 Whilst I duly spend the day;

And

for the Morning.

5

And from his Laws go not astray,
But of true vertue keep the way :
To turn away my wandring eyes
From the beholding vanities ;
To guard my lips from speaking lies :
To keep my heart both pure and clean
From all desires wicked or vain,
And my unruly Passions rein :
To tame proud flesh, whilst I deny it :
A full cup, and wanton diet,
Avoiding all excess and riot ;
That when the day light shall go out,
(out ;
And darkness clouds the earth through-
Time bringing on the night about,
The Light of thy bright face may shine
Upon my Soul, and Beams divine
Display into this heart of mine.
Whilst leaving wicked worldly ways,
In silence sing thy praise,
Chanting forth these following Laies.

All glory to the Trinity,
Which I adore in Unity,
The Father, Son, and Holy Ghost,
One Lord which is of mighties most,
As it hath e're been heretofore,
Is now, and shall be evermore,
Amen.

At your Apparrelling.

Job 29. 14. **I** Put on Righteousness, and is cloath-
ed me, my judgment was a robe
and a diadem.

And to the Spouse of Christ it was
granted, that she should be arrayed in
fine linnen clean and white: for the
fine linnen is the righteousness of the
Saints.

Blessed Jesus, cloath my soul with
thy spotless Robes of Righteousness,
and Beautifie me with the celestial or-
naments of the graces of thy Spirit.

Let it be my constant desire and
endeavour to appear more amiable
in thy sight, than in the censorious
eyes of men.

I I.

Math. 6.
28,

ANd why take ye thought for rai-
ment? consider the Lilies of
the field; they toil not, neither do
they spin.

29.

And yet I say unto you, that Solo-
mon in all his glory was not arrayed
like one of these.

How then, fond Soul, canst thou
be

be proud of thy bodily apparel,
wherein the grass of the field excels
thy utmost bravery?

To be proud of thy gay clothing,
is to glory in thy shame; to cover
which shame and nakedness, as the
issue of sin and disobedience, the
use of Garments was given by God.

The true ornaments of a Christian
consist in that which is not corruptible,
even the ornament of a meek and quiet
spirit, which is in the sight of God of
great price.

At your Washing:

I.

Blessed be the Lord God my
Heavenly Father, who hath
washed me from my Original pollu-
tion in the sacred waters of Baptism,
and hath therein called me to the state
of Salvation, through Jesus Christ;
And I pray God to give me his
Grace, that I may continue in the
same unto my lifes end.

This I promised by my Under-
takers, when I was Baptized, but
I have not been so careful as I
ought

1 Pet. 3. 21

Ch. Cat.

B: 4.

ought to make good my promise?

Psal. 51. 2. *O wash me thoroughly from my wickedness (as in the Laver of Baptism) and cleanse me from my sin; whereby I have unhallowed those saving Waters.*

7. *Thou shalt purge me with Hyssop (through the bitter sorrows and sufferings of my dearest Saviour) and I shall be clean: Thou shalt wash me (in the fountain of thy inexhaustible mercy) and I shall be whiter than Snow.*

I I.

'Tis the clean hands and pure heart wherewith God is well pleased; even the heart that is pure from all evil affections, and the hands that be clean from all sinful actions:

Mat. 5. 8. *Blessed are the pure in heart, for they shall see God: see him in Grace and Mercy here, and in Glory hereafter.*

Psa. 51. 10. *Make me a clean heart, O God, and renew a right spirit within me: A Spirit cleaving stedfastly unto thee, my God, and to thy Covenant with me in holy Baptism.*

WATER

Water the dry barren ground of my Heart, with the dew of Heaven, the celestial influences of thy holy Spirit; that I may bring forth the fruits of good works, to the glory of thy Name, through Jesus Christ. *Amen.*

Upon the Use of the Creed.

I Have many Enemies to encounter, and such as are not corruptible flesh and blood, but spiritual and invisible, quick and powerful, active and vigilant to insnare me in all my thoughts and desires, words and actions: And therefore 'tis necessary (O my Soul) before thou go forth to enter upon any worldly affairs, that thou be well armed, as with fervent Prayers, and the Sword of the Spirit, so with the shield of faith, to quench all the fiery darts of the Devil. Eph. 6. 3.
12, 13.

Confess then the holy Christian Faith with Understanding and affectionate Devotion.

I. **I** Believe in God the Father Almighty, maker of Heaven and Earth.

II. And in Jesus Christ his only Son our Lord,

III. Who was conceived by the holy Ghost : Born of the Virgin Mary :

IV. Suffered under Pontius Pilate : was crucified, dead and buried,

V. He descended into Hell : the third day he rose again from the dead,

VI. He ascended into Heaven ; and sitteth on the right hand of God the Father.

VII. From thence he shall come to judge the quick and the dead.

VIII. I believe in the Holy Ghost.

IX. The holy Catholick Church ; the Communion of Saints.

X. The forgiveness of Sins.

XI. The Resurrection of the Body.

XII. The Life everlasting. Amen.

I believe, Lord, help my unbelief :
And grant a right and a full understanding of all these Articles of the most holy Faith, and Grace to square all the actions of my life according thereunto. Let this Faith be my shield from all errors in Judgment, and
mis-

miscarriages in Conversation, and from the Devil and all his Instruments that would seduce me to either.

Before you go forth of your Chamber or undertake any employment; first, in all holy Humility and Reverence prostrate upon your knees offer unto God your Morning sacrifice, 1. Of Thanksgiving for your preservation and refreshment the night past.

2. Confessing with all godly sorrow your sins and failings, even in the best of your performances; and more particularly in what the night past you offended, either by thought or desire, word or deed, in your dreams, sleeping or waking, and humbly beg pardon for the same.

3. Imploring God's gracious assistance, to direct you in all your intentions and undertakings; to strengthen you against all Temptations, to enable you to fulfil and put in execution all your good purposes and holy resolutions.

PSALMS for the MORNING
or First Hour of Prayer;
with Notes for Illustration.

The CXIX. Psalm,

The First Part.

1. **B**lessed are those that are un-
defiled in the way, and walk-
ing in the way of the Lord, a.

a. This pre-
sent life is
called *the way*, because it is the thorough-fare to Life
eternal: and to keep unspotted of this world, is the
way to be blessed in the world to come.

2. *Blessed are they that keep his
testimonies; and seek him with their
whole heart.* b

b That we
may keep

Gods Laws, which is the way to blessedness, we must
with all fervor of Spirit implore the assistance of divine
Grace.

3. *For they who do no wickedness,
walk in his ways.* c

c To do
wickedly,

is to walk every one in the ways of his own heart, which
are contrary to the ways of God.

4. *Thou hast charged that we shall
diligently keep thy Commandments.* d

d 'Tis not
enough to

decline the ways of wickedness, except we be also dili-
gent in doi g the good works God hath commanded.

5. O that my ways were made so direct, that I might keep thy statutes! e

e So directed by thee.

6. So shall I not be confounded, while I have respect unto all thy Commandments. f

f Disobedience to

God's Commands is the high-way to confusion.

7. I will thank thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness. g

g Unfeigned thanks

are to be given unto God, as the chief author of all our knowledge and obedience.

8. I will keep thy ceremonies: O forsake me not utterly. h

h Or, that I may keep

thy Laws in every circumstance thereof, O Lord, forsake me not: or if for a while thou leave me, that I may be sensible of my frailties, yet forsake me not utterly.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Prayer.

With my whole heart do I seek and sue unto thee, O Lord, that thy Truth may so direct me, and thy Grace support me in the way of thy Laws and in the works of thy Commandments; that being

being holy and undefiled in the way of this Life, I may be for ever blessed with thee in the Life to come, through Jesus Christ.

The Second Part.

Verſes,

1. *Wherewithal ſhall a young man cleaſe his way? even by ruling himſelf after thy Word.* a

a The regenerate

or new Man preſerves himſelf clean and pure, by ſquaring all his intentions and actions by that infallible Rule of Righteouſneſs which God has preſcribed.

2. *With my whole heart have I ſought thee: O let me not go wrong unto thy Commandments.* b

b Either by miſunder-

ſtanding thy word, for want of divine Illumination; or by diſobeying the ſame, for want of divine Grace.

3. *Thy word have I hid in my heart; that I ſhould not ſin againſt thee.* c.

c That we ſin not, is

the great end why the Word of God is given us.

4. *Bleſſed art thou, O Lord: O teach me thy ſtatutes.* d

d To bleſs God for

gifts already received is the readieſt way more fully to underſtand his Will.

5. With

5. *With my lips have I been telling
of all the judgments of thy month.* e Divine
knowledge
must not be buried, as the Talent in a Napkin, but
be outwardly express to the glory of God, and edifica-
tion of others.

6. *I have had as great delight in
thy testimonies, as in all manner of
riches.* f The high-
est delight
of man is the pleasure of his highest Faculties, the Un-
derstanding and the Will, which consists in the knowledg
of the truth and obedience thereunto.

7. *I will talk of thy Command-
ments; and have respect to thy
ways.* g True Re-
ligion will
manifest it self both in words and deeds.

8. *My delight shall be in thy Sta-
tures; and I will not forget thy
word.* h Whilest
I delight
to obey my God, I cannot forget the Rule of that obe-
dience which he requires.

The Prayer.

GRant me, blessed Lord, to de-
light in thee, and in obedi-
ence to thy Laws, more than in all
earthly treasures; devoting both my
youth and ripe age hereunto: That
so keeping thy Commandments I
may

may enter into life, thorough Jesus Christ.

The Third Part.

1. *O do well unto thy servant, that I may live and keep thy word.* a
 a. To do the good works God has commanded in his Word, is to live the life of Grace, which is the way to the life of Glory.

2. *Open thou mine eyes, that I may see the wondrous things of thy Law.* b
 b. Without the right understanding of the excellency of those duties God commands, there can be no true Religion either in the heart or in the life.

3. *I am a stranger upon earth: O hide not thou thy Commandments from me.* c
 c. Not the earth but Heaven is our native home: whereunto the knowledge of, and obedience unto, Gods Commandments, doth entitle us through Christ.

4. *My soul breaketh out, for the very fervent desire it hath alway unto thy judgments.* d
 d. The beginning of true Wisdom is the fervent desire thereof.

5. *Thou hast rebuked the proud; and cursed are they that do err from thy Commandments.* e
 e. Spiritual pride is hateful before God, as being inconsistent with obedience to his Laws.

6. O turn from me shame and rebuke; for I have kept thy testimonies. f

f Or, turn from me

that shame and curse which thou hast threatned to the proud and disobedient.

7. Princes also did sit and speak against me: but thy servant is occupied in thy Statutes.

8. For thy testimonies are my delight and my counsellors. g

g Against all the powers of earth and hell, God's Word is our counsel by its direction, and our comfort in its practices.

wers of earth and hell, God's Word is our

The Prayer.

O Lord the giver of all good things, vouchsafe unto thy servant, fervently to desire, rightly to understand, and constantly to persevere in the practice of all thy Evangelical Precepts: Let not any Powers upon earth, nor all the Princes and Powers of hell withdraw my heart from thee, or my actions from the Rule of Righteousness: but let thy testimonies be ever both my Counsel and my Comfort in my pilgrimage upon earth; that in the end I may safely arrive in my native

tive Countrey of Heaven, to ascribe
for ever,

Glory to the Father, &c
As it was in the beginning, &c.

The Fourth Part.

*1. My soul cleaveth unto the dust:
O quicken me according to thy Word.*
a or, My
soul is too
much set upon earthly things, do thou quicken me with
spiritual wisdom, and heavenly affections, according to
thy promise in thy Word.

*2. I have acknowledged my wayes,
and thou heardest me: O teach me thy
Statutes.* b
b After
confession
of sin, and prayer for pardon; new obedience is required.

*3. Make me to understand the way
of thy Commandments: and so shall I
talk of thy wondrous works.* c
c To talk
of Religion
without a right Understanding is but vain babbling.

*4. My soul melteth away for very
heaviness: Comfort thou me according
to thy Word.* d
d Godly
sorrow is
the inlet to divine Consolation.

*5. Take from me the way of lying;
and cause thou me to make much of thy
Law.* e
e Errors in
judgment
must be corrected and abandoned, that we may obey God
sincerely and cordially.

6. I have chosen the way of truth,
and thy judgments have I laid before
me.

f What the
Word of

God doth judge to be true or false, is to be ever chosen
or refused.

7. I have stuck unto thy testimo-
nies: O Lord, confound me not.

g Stedfast-
ly to cleave

unto what God hath testified to be the way of truth and
holiness, is a sure way to avoid confusion.

8. I will run the way of thy Com-
mandments; when thou hast set my
heart at liberty.

h Whilest
the heart

is en fettered with sensual or worldly lusts, we can neither
run nor walk in the ways of God's Commandments as
we ought.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Prayer.

O Raise up my Soul, blessed
Lord, out of the dust and rub-
bish of earthly desires: quicken my
dulness in thy service; comfort me
in all my sadnesses; dispel all those
mists of Ignorance and Error which
cloud my Understanding: enlarge
my heart from the bondage of Sin
and

and Satan, and out of the fetters of
all Temptations unto evil; and so
strengthen me to run in the ways
which thou hast Comanded, that I
may obtain what thou hast promised
through Jesus Christ.

Our Father which art in, &c.

CHAP.

○ Raise up my soul, O Lord,
out of the dust and tribulation;
diffuse earthly desires; deliver me
from all my iniquities; direct my
steps in thy righteousness; and
enlarge my understanding; enlarge
my heart from the bondage of sin
and

CHAP. II.

*Of Meditations for the Third
Hour of Prayer; or Nine a
Clock in the Morning.*

THis is called, *The holy hour* in the Decrees of the Church, and generally the hour of publick Assemblies in the Worship of God; and not without very great reason; For,

1. 'Twas at this hour my blessed Redeemer underwent the bitter sentence of death; whilest *Barabbas*, a Thief, a Rebel and a Murderer was acquitted. Matth. 27.

And I vile wretch am as guilty as *Barabbas* in many respects, and justly obnoxious to the dreadful sentence of condemnation to death eternal: but by the infinite Merits and Mysteries of thy Condemnation,

Good Lord deliver me.

2. 'Twas at this hour of the day my blessed Redeemer exposed his tender breasts and delicate back and shoul- Matth. 27.

shoulders, to be rased, rent and torn with forked whips, by cruel blood-thirsty souldiers, until his innocent Body was all over gore blood.

And my sins deserve the scourges and mine offences the rod of the Almightyes just indignation: but blessed Lord, I humbly beg, that I may so wash my polluted soul with the penitent tears of holy compunction, through Faith in the blood of my Saviour; and so chastise and keep under that body of sin which is, and too much reigneth in my Members: that being delivered from the guilt and tyranny of sin in this life, I may escape those fiery whips and scourgings of the spirits of vengeance, which are the portion of the disobedient and impenitent in the other life.

Eccles. 39.
28.

Act. 2. 15.

3. I was at this hour of the day the Holy Ghost descended upon the holy Apostles and Disciples of Christ, and by his celestial influences replenished them with extraordinary Gifts and Graces, for the propagation of his holy Gospel, and the plantation of his Church through the World. And,

Vouch-

Vouchsafe, holy God, vouchsafe unto me also thy unworthy servant, the guidance of the same Spirit; by whose Illumination and Sanctification I may both perceive and know what things I ought to do: and also may have Grace faithfully to perform the same through Jesus Christ.

And the Earth was without form and void, & darkness was upon the face of the deep: And the Spirit of God moved upon the face of the Waters. Gen. 1. 2.

Such was thy condition, O my Soul, in thy state of Nature, without form or comeliness; the image of God, wherein thy beauty consists, was defac'd by original corruption: void, both of Grace and Truth: an Abyss of darkness, and in the shadow of death: till the all-quickning Spirit of God, moving upon the hallowed waters of Baptism, caused the light to appear. But still the dregs of thy natural corruption remain, and the darkness of ignorance ever hovers upon the face of the Deep: But where the Spirit of God is, there is liberty, both rightly to understand, and acceptably to perform his Will.

Come

Come Holy Ghost eternal God
 Proceeding from above,
 Both from the Father and the Son,
 The God of Peace and Love :
 Visit my Mind and into me
 Thy heavenly Grace inspire,
 That in all Truth and Godliness
 I may have the desire :
 Kindle my heart with fervent love
 To serve God day and night.
 Strength and stablish all my weakness,
 So feeble and so frail,
 That neither flesh, the world nor devil
 Against me do prevail :
 And grant, O Lord, that thou being
 My Leader and my Guide,
 I may eschew the snares of sin
 And from thee never slide.

Almighty God, unto whom all
 hearts are open, all desires
 known, and from whom no secrets
 are hid : cleanse the thoughts of our
 hearts by the inspiration of thy holy
 Spirit; that we may perfectly love
 thee, and worthily magnifie thy
 holy Name through Jesus Christ.

Glory

Glory be to God on high, on
earth peace, good will towards
men

We praise Thee, we bless
Thee, we worship Thee, we glo-
rifie Thee, we give thanks to
Thee for thy great Glory, hea-
venly King, God the Father Al-
mighty.

O Lord, the only begotten Son
Jesus Christ; O Lord God,
Lamb of God, Son of the Fa-
ther, that takest away the sins of
the world, have mercy upon us.
Thou that takest away the sins of
the world, have mercy upon us:
Thou that takest away the sins of
the world, receive our prayers: Thou
that sittest at the right hand of God
the Father, have mercy upon us.

For Thou only art Holy, Thou only
art the Lord, Thou only O Christ,
with the Holy Ghost art most High
in the Glory of God the Father,
Amen.

*This Hymn is
prescribed to be
used in the
Morning by
the Apostolical
Constitution. l. 7. c.
47. and at the
Third Hour of
the Morning;
because then
the Holy Ghost
descended up-
on the Apostles,
and repleni-
shed them with
glory, exultati-
on and joy.
Dur. Rat. l. 4.
c. 13.*

PSALMS for the Third Hour.

Legem pone. Psal. 119. Part. 5.

*Horâ tertiâ Psalmus [Legem pone] dicitur,
quia tunc lex nova data est Apostolis, Dur.
Rat. l. 5. c. 5.*

Verses,

1. **T**each me, O Lord, the way of
thy statutes, and I shall keep
it unto the end. *a*

2. Give me Understanding and I
shall keep thy Law; yea I will keep it
with my whole heart. *a*

a The Un-
derstand.

ing must first be enlightened, that the Affections of the
Heart may be inflamed with love and obedience.

3. Make me to go in the paths of
thy Commandments, for therein is my
delight. *b*

b And be-
cause all

holy desires are not but by the influences of God's holy
Spirit, therefore it follows, *Incline my heart.*

4. Incline my heart unto thy Testi-
monies, and not unto covetousness. *c*
c God is to
be obeyed
not for any earthly ends; and therefore a sincere obedi-
ence is inconsistent with covetousness.

5. O turn away mine eyes lest they behold vanity; and quicken thou me in thy way. d

d The way of the the Way,

world is vain and unsatisfying; and Christ the Truth and the Life.

6. O stablish thy Word in thy servant; that I may fear thee. c

c God's Word

must not be slightly heard, but deeply settled in the heart, to beget therein the true fear of God.

7. Take away the rebuke I am afraid of; for thy judgments are good. f

f We would fear

reproach for our sins, did we seriously consider the righteousness of God's Judgments.

8. Behold my delight is in thy Commandments: O quicken me in thy righteousness. g

g The more active we

be in all holy obedience, the greater delight shall we find therein.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Prayer.

T Is the desire of my Soul (O Lord) to know and obey thy Commands, as being the way of true delight, and give me a right understanding

Eccelus, 23.
5.

standing thereof, with a firm adhesion, and obedience thereunto. Mortifie the exorbitant lusts of mine eyes, and of mine heart, whose issue is shame and reproach: *Leave me not to their counsels, and let me not fall by them, but turn away from me vain hopes, and concupiscence, and thou shalt hold him up, who is desirous always to serve thee through Jesus Christ.*

The Sixth Part.

Verses,

1. *Let thy loving mercy come also unto me, O Lord: even thy Salvation according to thy Word. a*

• In the
Word of
God

mercy and salvation is promised to his people.

2. *So shall I make answer to my blasphemers: for my trust is in thy Word. b*

• The ma-
nifestation

whereof shall stop the mouths of all evil speakers.

3. *O take not the word of thy Truth utterly out of my mouth: for my hope is in thy judgments. c*

• He that
hopes for

Mercy in the day of Judgment, must now profess the truth in the day of Trial and Temptation.

for the Third Hour of Prayer. 29

4. So shall I alway keep thy Law :
yea for ever and ever. d
d Charity, which is the end, or Love, which is the fulfilling of the Law, continues for ever.

5. And I will walk at liberty : for
I seek thy Commandments. e
e The love of God d f
fused in the heart, doth enlarge our steps in the wayes of obedience to his Laws.

6. I will speak of thy Testimonies
even before Kings : and will not be
ashamed. f
f And animate us
undauntedly to profess the Truth before the greatest Powers upon earth.

7. And my delight shall be in thy
Commandments : which I have loved. g
g These are inseparably united, the Love of God, and the Love of whatever he Commands.

8. My hands also will I lift up to
thy Commandments, which I have
loved : and my study shall be in thy
Statutes. h
h The love of the heart sets the hands on work, and both in holy Actions, and divine Contemplations is the pious Soul delighted.

The Prayer.

Great is thy mercy, O Lord, in
promising, and great is thy
Righteousness in performing the

promise of Salvation to all them that trust in Thee : let this thy Mercy and Truth appear in my Salvation. Set my heart at liberty from all extravagant lusts which tyrannize there : and grant that thy Laws may be so much my delight, that I fear not to profess the same even before Kings when called thereunto. Let thy holy Will revealed be my dayly study, and my hands lift up carefully to perform the same all the days of my life through Jesus Christ.

The Seventh Part.

Verses,

1. *O think upon thy servant as concerning thy Word : wherein thou hast caused me to put my trust. a*

a A holy confidence

in the promises of God is a good ground of Prayer to be made partakers thereof.

2. *The same is my comfort in my trouble : for thy Word hath quickned me. b*

b and of consolation.

on in the greatest extremities.

3. *The*

for the Third Hour of Prayer.

35

3. The proud have had me exceedingly in derision: yet have I not shrunk from thy Law. c

e And of perseve-

rance in spite of all the scoffs and contradictions of Sinners.

4. For I remembered thy everlasting judgments, O Lord: and received comfort. d

d To re- member

the joyes of Eternity supports the pious soul in the greatest of temporal afflictions.

5. I am horribly afraid for the ungodly: that forsake thy Laws. c

e The impiety of

others doth more terrifie a godly person than his own sufferings by their injustice.

6. Thy Statutes have been my songs: in the house of my pilgrimage. f

f The equity of the

divine precepts is the most proper subject of melodious poely upon earth.

7. I have thought upon thy Name, O Lord, in the right season: and have kept thy Laws. g

g Night meditation

ons do much conduce to the right ordering all the actions of the day.

8. This I had: because I kept thy Commandments. h

h Obedience is re-

warded with Grace for Grace:

C 4

Glory

*Glory be to the Father, &c.
As it was in the beginning, &c.*

The Prayer.

O Think upon thy servant in great mercy, (O Lord,) and let no external troubles, no reproaches of the proud and scornful withdraw my heart from that love and obedience which I owe unto thee: But let thy Grace so prevent me in all my doings, that I fail not of thy following Grace to continue thy faithful servant and soldier to my lifes end through Jesus Christ.

The Eighth Part.

Verses,

1. *Thou art my portion, O Lord:
I have promised to keep thy Law.* ^a
^a The Covenant betwixt God and his people, is reciprocal: God promi-
seth to be their exceeding great reward: and they
promise to keep his Commandments.

2. *I*

for the Third Hour of Prayer. 33

2. *I made my humble petition in thy presence with my whole heart: O be thou merciful unto me according to thy Word.* b

b And that this Cove-

nant may stand firm, we must heartily implore both the assistance of divine Grace to keep our promises unto God, and his mercy to perform his promises unto us.

3. *I called mine own ways to remembrance: and turned my feet unto thy Testimonies.* c

c The iniquity of

our own ways must be frequently remembered: that we may walk in the ways of God.

4. *I made haste and prolonged not the time, to keep thy Statutes.* d

d He that hath any

care of his soul will not put off his conversion from the errors of his ways, and the practice of new obedience.

5. *The Congregation of the proud have robbed me: but I have not forgotten thy Law.* e

e The heart of the

faithful continues firm in holy affections, even when through violence of temptation, he is defective in some exterior acts of obedience.

6. *At midnight I will rise to give thanks unto Thee: because of thy righteous judgments.* f

f Divine Praise is

to be celebrated night and day: and our failings of divine Worship in the day, may be supplied in the night.

7. *I am a companion of all them that fear thee: and keep thy Commandments. §*
 § The society of holy men is both a great comfort, and a great furtherance in the way of godliness.

8. *The Earth, O Lord, is full of thy mercy: O teach me thy Statutes. In blessings are extended unto all: but his special favours are reserved for them that keep his Commandments.*

*Glory be to the Father, &c.
 As it was in the beginning, &c.*

The Prayer.

WHat ever my part or portion be upon earth, be thou my portion, O Lord, and the lot of mine inheritance: Preserve me in the Unity of the Holy Catholick Church, and in the Communion of Saints to the hopes of eternal glory, through Jesus Christ,

The

The Ninth Part.

Verſes,

1. O Lord thou haſt dealt graci-
ouſly with thy ſervant: according to
thy Word. a

a Gods
gracious

promiſes do move him to be merciful in his dealings
with us far beyond our merits,

2. O learn me true underſtanding
and knowledge: for I have believed
thy Commandments. b

b In the
mysteries

of godlineſs what we cannot believe by Underſtanding
we muſt underſtand by Believing.

3. Before I was troubled I went
wrong: but now have I kept thy
Word. c

c The rod
of afflicti-

on and good diſcipline keeps the Soul in humility and
obedience.

4. Thou art good and gracious:
O teach me thy Statutes. d

d Even in
adverſity

God is no leſs gracious than in proſperity.

5. The proud have imagined a lye
againſt me: but I will keep thy Com-
mandments with my whole heart. e

e Though
the Devil

and his instruments invent and ſuggeſt lyes to ſubvert the
truth; yet by a ſincere obedience they are diſcovered
and rejected.

6. Their

6. *Their heart is as fat as brawn:
but my delight hath been in thy
Law.* f

f Through
pride and

luxury the heart of the wicked is fatted with delight:
but humility and obedience is the joy of the righteous
Soul.

7. *It is good for me that I have
been in trouble: that I may learn
thy Statutes.* g

g Tempta-
tions and

troubles yield the peaceable fruits of righteousness to
them that are exercised thereby.

8. *The Law of thy mouth is dearer
unto me than thousands of gold and
silver.* h

h Grace
excells

gold as much as heaven excells earth, or the soul the
body.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer.

THOU art good and gracious,
O Lord, even in the chastise-
ments of thy servant: Let both thy
favours and thy frowns be sanctified
unto me: and all the temptations
of my ghostly enemies make me
cleave more stedfastly in my obe-
dience

dience to thy most holy Lawes :
esteeming thy Commandments far
above all earthly treasures, as being
the way to those never-failing trea-
sures of Celestial glory through Jesus
Christ.

The Tenth Part.

Verſes,

1. Thy hands have made me and
fashioned me : O give me Understand-
ing that I may learn thy Command-
ments. a

¶ To know
God, and

obey his Laws is the End of our Creation after the Image
of God : and the perfection of our Being is thereby
attained.

2. They that fear Thee will be glad
when they see me : because I have put
my trust in thy Word. b

¶ Examples
of piety

rejoyce the hearts of them that truly fear God.

3. I know, O Lord, that thy judg-
ments are right : and that thou of very
faithfulness haſt cauſed me to be
troubled. c

¶ 'Tis most
righteous

and juſt that they who fall from God by pride and diſ-
obedience, be firſt humbled by afflictions before they
be reſtored to his grace and favour.

4. O

4. O let thy loving kindness be my comfort: according to thy Word unto thy servant. d

• Let this be my comfort in all my troubles, that they are sent (according to thy Word) in mercy to humble, not in fury to consume and destroy me.

5. O let thy loving mercies come unto me that I may live: for thy Law is my delight. e

• Both the life of grace and glory are the issue of God's loving mercy, and the soul is qualified for this mercy by love and delight in the Lawes of God.

6. Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy Commandments. f

• A constant regular obedience to God's Commandments confounds all the machinations of the devil, and all his instruments.

7. Let such as fear Thee and have known thy Testimonies: be turned unto me. g

• Wherein the Prayers and example of the godly are both strength and consolation.

8. O let my heart be sound in thy Statutes, that I be not ashamed. h

• The sincerity of the heart in the performance of Religious duties will preserve us from that confusion which is the portion of Hypocrites.

The

The Prayer.

THat I may attain that perfection and felicity whereunto thou hast created me, O Lord, I humbly beg the spirit of wisdom and understanding both to know, and in all things to obey thy most holy will: In all my Humiliations for my sins, and temptations of the devil, let thy loving mercies support me; the prayers and examples of thy Saints and Servants assist me. O let my heart be sincere, and sound in thy service, that I may escape that everlasting confusion which is the portion of Hypocrites, and my lot may be with thy faithful servants for ever to sing,

Glory to the Father, &c.

As it was in the beginning, &c.

Our Father which art, &c.

28. 10. 1941. 10. 1941. 10. 1941.

CHAND

CHAP. III.

*Of Meditations for the Sixth
hour of Prayer, or twelve a
Clock.*

AT Evening and Morning and at Ps. 55. 18.
Noonday will I pray — So re- Dan. 6. 10.
solved holy David, and so prayed
holy Daniel: and at this hour prayed
S. Peter also, a a Act. 10. 9

And shall not such eminent exam-
ples move thee also at this hour to
converse with heaven? especially re-
membring

I

The arrow that flyeth by day — Ps. 91. 5, 6.
and the destruction that wasteth at
the noon-day: The Arrows of Tempta-
tion fly thick about us, and the devil
as a roaring Lyon continually goeth 1 Pet. 5. 8.
about, seeking whom he may devour.
Fly then to the God of thy refuge,
upon the sacred wings of devout
Prayers, and holy Meditations. Call
to mind

That

I I.

That 'twas at this hour our first Parents for their Pride and disobedience were driven out of Paradise; and let this consideration *humble thy Soul* (at this Hour) *under the mighty hand of God*, that he may draw thee out of that mass of corruption wherein with the rest of mankind thou art originally involved : and exalt thee to the hopes of admittance into the celestial Paradise, which being lost by the disobedience of the First *Adam*, was regained by the obedience of the Second *Adam* : who

I I I.

As at this hour of the day was lifted up on the Cross, as was the Brazen Serpent in the Wilderness, that *whosoever believeth in him, should not perish but have everlasting life.*

Luk. 23.

44.

Numb. 21.

9.

S. Joh. 3.

14.

And my soul is wounded by the frequent bitings of that old Serpent the Devil, but mine eyes are ever looking up unto thee, Holy *Jesus*, the great Physician of Sin-sick Souls, who

who hast made a salve for such, of
thine own wounds and blood. Heal,
O heal my Soul, for I have sinn'd Ps. 41. 4.
against thee: Blessed Lamb of God
that takest away the sins of the world,
take away mine also: O blessed
Lamb of God that takest away the
sins of the world, grant me thy
Peace: even that Peace which as at this
hour thou so dearly purchased for me.

I V.

At this Hour my dear Redeemer
was expanded upon the Cross, as on
a tormenting rack, where wounded,
nayed, and bleeding he continued
for three long hours together: whilst
the Sun being in its full strength with-
drew the influence of its Light from
those merciless wretches who Cruci-
fied the Lord of Glory: *And when*
the Sixth hour was come, there was S. Mark
darkness over the whole Land. 15. 33.
The Sun hid his face being as 'twere
ashamed to behold the Sun of Right-
eousness eclipsed, and in the shadow
of death.

And thus most justly ought to re-
present to my Conscience my mani-
fold

fold deeds of darkness, which were the cause of my Saviours death; and do dayly eclipse the light of Gods countenance from shining upon me.

O Holy *Iesus*, who didst humble thy self unto death upon the Cross for us miserable sinners, who sate in darkness, and in the shadow of death: vouchsafe to illuminate my darkned Soul with the light of Grace and Truth, which lead to that everlasting Light which is not liable to any Eclipse in the least degree of diminution.

The great Captain of our Salvation having by his painful sufferings, and meritorious death, vanquisht him who hath the power of death, the Devil: having overcome both the first and second Death, and shewed himself alive to his Apostles by many infallible proofs, being seen of them forty dayes, and speaking of all things pertaining to the Kingdom of God: having, in a word, perfected the great and mysterious work of our Redemption, for the which he invisibly descended from Heaven. I was

V.

At this Hour he visibly ascended again into Heaven. Now then raise up thy self, O my Soul, and let thy most ardent affections, thorough thy gazing eyes be thither enwrapt, whither thy glorious Redeemer at this hour ascended,

Shall not the heart be there where the Treasure is? All thy Treasure surely, all thy hopes of life and happiness are treasur'd up in thy blessed Saviour, who is gone into Heaven. Act. I. II.

GRant, I beseech Thee, Almighty God, that like as I do believe thy only begotten Son our Lord *Jesus* Christ to have ascended into the Heavens: So I also may in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God world without end, *Amen.*

PSALMS

For the Sixth Hour of Prayer.

Psal. CXIX, Part II.

Verses,

1. **M**Y Soul hath longed for thy
Salvation: and I have a
 a God's promise of good hope because of thy Word. a
 Grace and Salvation in his Word, inflames the pious
 Soul with longings thereafter.

2. *Mine eyes long sore for thy*
Word: Saying, O when wilt thou
 b Which is expressed comfort me? b
 by the frequent elevation of the Eyes, which are the
 windows of the heart, unto Heaven, waiting for the
 Consolation thereof.

3. *For I am become lik a bottle in*
the smoak: yet do I not forget thy Sta-
 c Contem- tutes. c
 plation is
 not to be so dry and withered, as to be forgetful of holy
 works commanded.

4. *How many are the days of thy*
servant: when wilt thou be avenged
 d The more short and of them that persecute me? d
 uncertain our dayes be, the more vigorously should we re-
 sist, and more earnestly implore the divine assistance
 against our ghostly adverlarics.

for the Sixth Hour of Prayer.

47

5. *The proud have digged pits for me: which are not after thy Law.* **e** Whose temptations to assault and entrap the Soul, are such as tend continually to the transgression of Gods Commandments.

6. *All thy Commandments are true, they persecute me falsely: O be thou my help.* **f** The more such suggestions oppose the Truth, the more earnest we must be in our prayers unto God for his help to resist them.

7. *They had almost made an end of me upon Earth: but I forsook not thy Commandments.* **g** And to continue constant in our obedience to the divine precepts: though the oppositions do even destroy all our earthly interests.

8. *O quicken me after thy loving kindness: and so shall I keep the Testimonies of thy mouth.* **h** But such a holy obedience proceeds from the power of Gods quickning Spirit: which is therefore constantly to be prayed for: *Qui conservat legem multiplicat orationem.* Eccclus. 35. 1.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer.

BOTH my heart and mine eyes do
I lift up unto Thee, O Lord,
longing greatly for that Grace and
Salva-

Salvation, which thy Word doth promise: Let no persecutions either from my bodily, or ghostly adversaries rob me of the hopes thereof: Let no false suggestions either withdraw my heart from the love of thy Truth, or from the practice of it in all the actions of my life; but of thy loving kindness vouchsafe so to quicken all my holy desires and endeavours, that when the few days of this life take end, I may inherit that life which knows no end, through *Iesus* —

The Twelfth Part.

Verses,

a The Counsell of God are immutable in Heaven, though they seem variable in their respective dispensations upon Earth.

1. *O Lord, thy word endureth for ever in Heaven. a*

b God's revealed Truth to his Church and People upon Earth is successively continued from one generation to another, whilst the world continues.

2. *Thy Truth also remaineth from one generation to another: thou hast laid the foundation of the Earth and it abideth. b*

3. *They*

3. *They continue this day according to thine ordinance: for all things serve thee.* c

e There is a law im-

pos'd upon all men, and upon all things, who both by their obedience and disobedience thereunto, do serve the ends of Gods ordinances and decrees.

4. *If my delight had not been in thy Law: I should have perished in my trouble.* d

d Which Lawhear-

fully obeyed is a sure support in the worst of troubles.

5. *I will never forget thy Commandments: for with them thou hast quickned me.* e

e He there-

fore forgets himself, who forgets Gods Commandments, which quicken the soul to life eternal.

6. *I am thine, O save me: for I have sought thy Commandments.* f

f I am de-

voted thy servant by solemn promise in my Baptism, and I am resolved to continue thine; and therefore vouchsafe as thine to preserve me to keep thy holy Will and Commandments, and to walk in the same all the days of my life.

7. *The ungodly laid wait for me to destroy me: but I will consider thy Testimonies.* g

g By de-

vour Medi-
tations upon those truths God hath testified, we may be armed against all temptations.

8. *I see that all things come to an end: but thy Commandment is exceeding broad. h*

h We see
by dayly

experience, that all those worldly things and carnal delights whereby we are tempted to sin, do quickly vanish; but he that doth the Will of the Lord abideth for ever.

*Glory be to the Father, &c.
As it was in the beginning, &c.*

The Prayer.

I Am thine, O Lord, not only by Creation, but also solemnly devoted by regeneration in Baptism: and I am resolved to continue thine: O save me from every transgression of any of thy most holy Laws, which all creatures in their several kinds do obey: Let not the secret underminings of the Devil, or the open flattering felicities of the world cozen and ensnare me: for these shall suddenly come to an end, but obedience to thy Commandments is the way to life without end, through Jesus Christ.

The Thirteenth Part.

Verses,

1. *Lord, what love have I unto thy Law ! All the day long is my study in it.* a

a He that truly loves

God, loves also what he commands, and frequently meditates thereupon.

2. *Thou through thy Commandments hast made me wiser than mine enemies : for they are ever with me.* b

b God's command-

ment extending to the love of our enemies, exceeds the utmost wisdom of the heathen who have not the knowledge of his Laws.

3. *I have more understanding than my Teachers : for thy Testimonies are my study.* c

c But he that will

be truly wise must not cursorily read the Letter, but studiously consider, and dive into the spirit and life of the Law.

4. *I am wiser than the aged : because I keep thy Commandments.* d

d Wisdom is increased

and perfected by obedience to the dictates thereof.

5. *I have refrained my feet from every evil way : that I may keep thy Word.* e

e He that will do

what God commands must refrain from all that he forbids : First, cease to do evil, and then learn to do well.

f 'Tis the secret
 6. *I have not shrunk from thy judgments : for thou hearest me. f*

teaching of God's Spirit in the heart, that keeps the feet firm from backsliding.

g The fruits of a true
 7. *O how sweet are thy Words unto my throat ! yea sweeter than honey unto my mouth. g*

Faith or sincere Obedience is more sweet to the soul, than honey to the mouth.

h The right Under-
 8. *Through thy Commandments I get Understanding : therefore I hate all evil wayes. h*

standing of good and evil, discovers both the beauty of obedience, and the deformity of every sinful action.

The Prayer.

A Lmighty God the fountain of all wisdom, give me, I humbly beseech thee, a wise and understanding heart, hating and refraining from every evil way ; loving Thee ; and thy Laws, and mine enemies also in obedience thereunto : Let me never shrink from thy judgments, but stedfastly believe the Truth of thy revelations, and regularly obey the same, that I may reap the sweet fruits of holiness in eternal happiness through Jesus Christ.

The

The Fourteenth Part.

Verses,

1. *Thy Word is a Lanthorn unto my feet: and a light unto my paths.* a ^{a Gods Word as a} Lanthorn in the night, directs us in our passage through the darkness of this life to the light of life eternal.

2. *I have sworn, and am steadfastly purposed to keep thy righteous judgments.* b ^{b Therefore every} truly wise man resolves steadfastly to follow and obey the directions of this holy Word according to his Vow in Baptism.

3. *I am troubled above measure: quicken me, O Lord, according to thy Word.* c ^{c But the flesh lust-} ing against the spirit, disturbs such holy resolves and endeavours: but by the grace of God, the pious soul is quickened, and the spirit fortified against all such encounters, and this God hath promised in the same Word.

4. *Let the freewill-offerings of my mouth please thee, O Lord: and teach me thy judgments.* d ^{d For the which} grace 'tis our duty to pray and that more willingly and cheerfully, and more frequently than at ordinary and accustomed times.

5. *My Soul is alway in my hand :
yet do I not forget thy Law. e*
 • The continual dangers of the souls safety should engage us often to meditate upon divine Truths.

6. *The ungodly have laid a snare for
me : but I swerved not from thy
Commandments. f*
 f From the which all the temptations of wicked spirits should not make us to swerve.

7. *Thy Testimonies have I claimed
as mine heritage for ever : for why
they are the very joy of my heart. g*
 g 'Tis obedience that entitles to the inheritance of Heaven, which fills the hearts of the righteous with joy unspeakable and glorious.

8. *I have applied my heart to fulfil
thy Statutes alway unto the end. h*
 h Therefore are the hearts of the godly inclined to persevere in their obedience unto the end of their lives.

*Glory be to the Father, &c.
As it was in the beginning, &c.*

The Prayer.

WHen I was first enrolled a member of thy Church, O Lord, I solemnly vowed, and have often

often since renewed this Vow to keep thy holy Will and Commandments, and to walk in the same all the dayes of my life : but the lustings of the flesh against the spirit, and the snares of Satan do daily trouble such my holy resolutions and promises. Vouchsafe, blessed Lord, to quicken and fortifie my spirit against all the crafts and assaults of my ghostly adversaries, that I may have power and strength to get the victory, and to triumph over the Devil, the World, and the Flesh, and to continue thy faithful Servant, and Souldier unto my lifes end, through *Iesus* Christ.

The Fifteenth Part.

Verses,

1. *I hate them that imagine evil things : but thy Law do I love.* a He that truly loves God and his Truth will detest, not the persons of any, but the sinful imaginations of all men.

2. *Thou art my defence and my shield : and my trust is in thy Word.* b Whilst we sincerely trust in the Truth of God's promises in his Word, we need not to doubt of his protection, and defence.

D. 4.

3. *Away,*

3. *Away from me ye wicked: I will keep the Commandments of my God.* c

The society of wicked

men must be avoided by every one that rightly resolves to keep God's Commandments.

4. *O stablish me according to thy Word, that I may live: and let me not be disappointed of my hope.* d

'Tis by the divine

assistance continually implor'd, that we are so establish'd in the life of grace that we be not disappointed of our hopes of the life of glory.

5. *Hold thou me up and I shall be safe: yea, my delight shall be ever in thy Statutes.* e

Being supported

by the divine Grace, this hope stands firm, and 'tis strengthened by holy love and delight in the service of God.

6. *Thou hast trodden down all them that depart from thy Statutes: for they imagine but deceit.* f

If They are justly de-

prived of this blessed hope, who transgress the lawes of God, their own fond imaginations deceiving them.

7. *Thou puttest away all the ungodly like dross: therefore I love thy Testimonies.* g

The judgments of

God pursuing the wicked to their ruine, delight the righteous, not for the destruction of their persons, but for the justice of God thereby testified.

8. *My*

8. *My flesh trembleth for fear of Thee: and I am afraid of thy judgments.* h

h The best of men do

most fear the judgments of God, as being most sensible of their sins.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer.

Give me a heart, O Lord, I beseech Thee detesting all sinfulness and error, and inflamed with the love of holiness and truth; to trust in thy mercies and stand in fear of thy judgments: incline my will and affections to live the life of obedience to thy Word; that I may not be disappointed of my hopes to live with thee for ever, through *Iesus* Christ our Lord, *Amen.*

The Sixteenth Part.

Verses,

1. *I deal with the thing that is lawful and right: O give me not over to mine oppressors.* a

a He must deal right-

teously with all men, who desires not to be oppressed by any.

D 5

2. *Make*

2. Make thou thy servant to delight in that which is good : that the proud do me no wrong. b

b To delight in

what is good is a sure preervative against all the assaults of the spirits of pride and wickedness.

3. Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness. c

c We must wait dili-

gently upon all the blessed means of that grace and Salvation God hath promised in his word, how troublesome soever this may be to the flesh.

4. O deal with thy servant according to thy loving mercy : and teach me thy Statutes. d

d 'Twill be sad if God

deal not with the best of us after his loving mercies, and not after our deserts.

5. I am thy servant : O grant me understanding that I may know thy Testimonies. e

e 'Tis impossible to

be the true servant of God, without understanding aright the service he requires.

6. It is time for Thee to lay to thine hand : for they have destroyed thy law. f

f When the Laws of

God are trampled under foot, he will not long forbear his punishing judgments.

7. For I love thy Commandments : above gold and precious stone. g

g When wickedness

most abounds, the righteous do most value the Laws of God even above all earthly treasures.

8. There

8. *Therefore hold I straight all thy Commandments : and all false ways I utterly abhor.* h ^{b They that are}
most sincere in the service of God, do most abhor what is false and contrary thereunto.

*Glory be to the Father, &c.
As it was in the beginning, &c.*

The Prayer.

I Am thy devoted servant, O Lord : and that I may serve thee acceptably, give me a right understanding of all the ways and parts of thy service, and an upright heart in performing the same, abhorring all falsehood both in opinion and conversation. O deal not with me after my sins, neither reward me after mine iniquities, but according to thy loving mercy in *Iesus* Christ our Lord, to whom with the Father and the Holy Ghost be all honour, glory, &c.

Our Father which art in, &c.

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CHAP. IV.

*Of Meditations for the Ninth
Hour of Prayer, or Three a
Clock.*

IT is very seasonable at this Hour
to pay thy Devotions to thy blef-
sed Redeemer as the necessary effects
of true Faith and Repentance, since

I.

'Twas at this hour the Thief upon
the Cross believing and repenting re-
ceived the joyful promise from the
mouth of the Lord, *This day shalt
thou be with me in Paradise.*

Luk. 23.
43.

And my life I confess has been no
better than the life of this Thief, even
my whole life has been a trade of rob-
bery, robbing God of his honour,
and of that obedience which I owe to
his holy Laws: and robbing my self
also of peace of Conscience here, and
of the hopes of Heaven hereafter.
Blessed Jesu, who hadst mercy on
the

the Thief even in the very hour of his death repenting, have mercy upon me, even upon me also, who now though too too late repent me of my manifold misdoings. Shut not up the gates of Paradise against me when I shall depart hence, since having overcome the sharpness of death thou hast opened the kingdom of Heaven to all Believers.

I I.

Luk. 23. 46. 'Twas at this hour the Son of God made man, commended his spirit of man into the hands of God the Father: And into thy hands, O Lord, do I now commend my spirit, my soul, my body, my all, for thou hast redeemed me, O Lord, thou God of Truth. And the very God of peace vouchsafe to sanctifie me wholly. *3 Theff. 5. 23.* And I pray God that my whole spirit, and soul and body be preserved blameless unto the coming of the Lord Jesus Christ, Amen.

I I I.

Mat. 27. 46, 50. 'Twas at this hour, wherein my blessed Redeemer, after he had cryed

for the Ninth hour of Prayer. 63

with a loud voice, gave up the Ghost, and dyed for us milerable sinners. 'Twas for me, and my sins, my dearest Saviour both suffered and dyed, he having no sins of his own to suffer or dy for; but He was wounded for my transgressions, He was bruised for mine iniquities. II. 53. 5.

And now then remember, holy *Iesus*, in great mercy remember that hour wherein with a torn body and broken heart Thou didst shew forth the bowels of thy mercy in dying to deliver me both from spiritual and eternal death.

Pardon, good Lord, pardon all my sins, the cause of all thy painful sufferings: and grant that both I and all who love thy Cross and Passion in a devout & thankful remembrance, may by the vertue and power thereof crucifie the old man, and utterly abolish the whole body of sin, *that being dead unto sin, we may live unto righteousness, and by thy stripes be healed.* 1 Pet. 2.
24.

Upon

I V.

S. Mar. 27. Upon the death of my Saviour,
51. the Earth quaked, the Rocks clave
afunder, the veil of the Temple
was rent in twain from the top to
the bottom : And yet upon the me-
ditation hereof my heart is not
broken within me, 'tis harder than
the stones of that Temple which was
a figure of it, harder than those
Rocks that rent upon the expiration
of my Lord : more insensible and
stupid than the Earth that quaked at
the death of her Maker. O Blessed
Jesus, let thy precious blood shed
for me soften my stony heart into
tears of Compassion to bewail thy
Passion, into tears of Compunction
for my sins the cause of thy Suffer-
ings, and wholly melt my Soul into
a throughout Devotion to the love
and service of thy Sacred Majesty
who hast so infinitely loved me as
to dy for me.

V.

At this hour the side of our Lord was pierced, whence issued the two Sacraments of his Church; the Water of Baptism, and the Blood of the Eucharist: And O that that precious blood and water which is the price of my Redemption, may be the meritorious cause of my sanctification in this life, and eternal Salvation in the life to come.

Amen.

PSALMS

P S A L M S

For the Ninth Hour.

Psal. CXIX. Part 17.

Verses,

1. **T**hy Testimonies, O Lord, are
wonderful: therefore doth
my Soul keep them. a

a The wonderful
depth of Wisdom, admirable equity and purity of the
divine revelations engage all men to observe them.

2. When thy word goeth forth: it
giveth light and understanding to the
simple. b

b The word of
God explained dispels the darknets of ignorance, error
and sinfulness.

3. I opened my mouth, and drew
in my breath: for my delight was in
thy Commandments. c

c The re-
velation of
divine Truths are the longing and delight of the righteous,
for the which they pour forth their souls in ardent prayers.

4. O look thou upon me, and be mer-
ciful unto me: as thou usest to do unto
those that love thy Name. d

d And such
persons
may with a holy confidence beg, and also reasonably hope
for the mercy and propitious favour of God.

5. Order

5. Order my steps in thy Word:
and so shall no wickedness have domi-
nion over me. e

e Tempta-
tions to

evil shall not prevail where the steps, or affections of the
soul are regulated by the laws of God.

6. O deliver me from the wrongful
dealings of men: and so shall I keep
thy Commandments. f

f The inju-
ries of men

must not cause us to disobey the Laws of God.

7. Shew the light of thy Counte-
nance upon thy servant: and teach me
thy Statutes. g

g 'Tis the
light of

divine grace that teacheth both the knowledge and obe-
dience of Gods holy Will and Commandments.

8. Mine eyes gush out with water:
because men keep not thy Law. h

h Not only
our own

finns, but the transgressions of others also are to be la-
mented.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer.

Look upon me, O Lord, with
the eyes of Grace and Mercy,
and not in the rigor of justice: Let
not the wrongful dealings of others,
or

or any wickedness of mine own, get so much dominion over me, as that I swerve from those steps which Thou hast commanded me to observe and follow ; from the which I cannot fall whilst the light of thy Countenance shines upon me, and that mercy is extended unto me, which thou shewest unto them that love thy Name, through *Iesus* Christ.

The Eighteenth Part.

Verses,

1. *Righteous art thou, O Lord : and true is thy judgment.*

2. *The Testimonies that thou hast commanded : are exceeding righteous and true. a*

a God's
Com-

mandments are called his Judgments, because they are the Rule by which he will pass judgment upon all : And he is most just both in his Laws, and in his judgments according thereunto.

3. *My zeal hath even consumed me : because mine enemies have forgotten thy Words. b*

b Great
therefore

is the zeal of the righteous against all transgressors of such just and holy Laws whom he esteems his enemies, because the enemies of truth and justice.

4. *Thy*

4. Thy Word is tried to the uttermost : and thy servant loveth it. c

c But his heart is

inflamed with the love of God's Word, the truth and equity whereof hath appeared upon trial at all times.

5. I am small, and of no reputation : yet do I not forget thy Commandments. d

d The most strictly

Conscientious persons do in all Humility acknowledge themselves to be the meanest of his servants.

6. Thy Righteousness is an everlasting righteousness : and thy Law is the Truth. e

e Obedience to the

Law of God is truth everlasting, or the true way to everlasting blessedness.

7. Trouble and heaviness have taken hold upon me : yet is my delight in thy Commandments. f

f No troubles whe-

ther outward or inward can rob the righteous of that delight which is the issue of their obedience.

8. The righteousness of thy Testimonies is everlasting : O grant me understanding and I shall live. g

g The practical

understanding of those holy truths God hath testified or revealed, is that righteousness which is immortal.

Glory be to the Father, &c.

As it was in the beginning, &c.

The

The Prayer.

MOST Righteous Lord God, give me a right Understanding of thy revealed Will, as the path that leads to everlasting Righteousness: inflame my soul with an ardent love and delight in thy Laws, and with a discreet zeal against all the transgressors thereof: let a very humble and mean esteem of my self be the foundation of all my righteousness, lest it evaporate into vain-glory, and lose its reward which thou hast promised, through *Iesus* Christ.

The Nineteenth Part.

Verses,

1. *I call with my whole heart:
Hear me, O Lord, I will keep thy
Statutes.* a

a So prayeth the devout Soul for Grace and obedience, not only with the lips, but with the whole heart.

2. *Yea even upon Thee do I call:
help me, and I will keep thy Com-
mandments.* b

b The discipline of the Law, and the devout use of Prayer do support each other: the Law commands the use of Prayer, and Prayer obtaineth grace to keep the Law.

3. Early

for the Ninth hour of Prayer. 71

3. *Early in the Morning do I cry unto thee: for in thy Word is my trust.* c

c An holy confidence of Gods promises in his Word prefers the duty of Prayer before all other actions or concerns.

4. *Mine eyes prevent the night watches: that I may be occupied in thy Words.* d

d Holy Meditations and Prayers are both night and day, early and late the employment of the Righteous.

5. *Hear my voice, O Lord, according to thy loving kindness: quicken me according as thou art wont.* e

e Whom God will vouchsafe to hear, and quicken their zeal, and holy endeavours, whilst they beg it upon the account of God's loving kindness, not for their demerits.

6. *They draw nigh that of malice persecute me: and are far from thy Law.* f

f Our ghostly enemies are ever at hand to disturb our holy resolutions and devotions in opposition to God's Commands.

7. *Be thou nigh at hand: for all thy Commandments are true.* g

g To disappoint their assau'ts God's assisting presence is to be implor'd, who will not be wanting to his own Truth.

8. *As*

h The
foundati-

on of which Truth, which is the Word of God, is from everlasting, and the true way to that blessedness that shall last for ever.

8. *As concerning thy Testimonies :
I have known long since, that thou hast
grounded them for ever. h*

*Glory be to the Father, &c.
As it was in the beginning, &c.*

The Prayer.

Night and day will I call upon
Thee, O Lord, and that not
from the rind of my lips only, but
from the root of my heart : beseech-
ing Thee to be ever nigh at hand to
disappoint the subtle practices of the
Devil and his Angels, who are ever
at hand to entrap me in the paths of
thy most holy Laws which from ever-
lasting do lead to life everlasting,
through *Jefus* Christ.

The Twentieth Part.

Verses,

1. O consider mine adversity, and deliver me : for I do not forget thy

Law. a

a That we may be

delivered from the temptations of our spiritual adversaries, we must be mindful both of the precepts and promises of God's Word.

2. Avenge thou my cause and deliver me : quicken me according to thy Word. b

b According to these

promises we must pray to have the cause of our contest with the Devil to be vindicated, and our endeavours to resist him to be quickned.

3. Health is far from the ungodly : for they regard not thy Statutes. c

c These endeavours

for the health of the Soul are not regarded by such persons as have not God in their thoughts and desires.

4. Great is thy mercy, O Lord : quicken me as thou art wont. d

d But the righteous

are frequently sensible of God's mercy in quickning them unto their duty. And

E

5. Many

5. Many there are that trouble
me and persecute me: yet do I not
swerve from thy Testimonies. e
Even in the great-
est, and most troublesome temptations of their nume-
rous adversaries continue firm, and upright in their
innocence and obedience.

6. It grieveth me when I see the
transgressors: because they keep not
thy Law. f
And are
grieved
Also to see others in the time of temptation to fall away,

7. Consider, O Lord, how I love
thy Commandments: O quicken me
according to thy loving kindness. g
And this
their love
of obedience unto God, moves him the more to quicken
and increase their zeal therein.

8. Thy Word is true from everlast-
ing: all the judgments of thy righte-
ousness endure for evermore. h
All the
acts both
of Gods mercy and judgment are according to the
equitie of his precepts most righteous and immutable.

Glory be to the Father, &c.
As it was in the beginning, &c.

The Prayer.

Consider, O Lord, how adverse to my holy resolves are the continual temptations of my ghostly enemies: and withal remember the love I have to thy Law, and zeal to thine Honour, and deliver me from the one, and quicken me in the other, that I neither swerve from thy Testimonies, or be dull and dead-hearted in my obedience thereunto: Give me a heart to lament both my own, and the transgressions of others: that I may escape that bitter weeping and wailing of the nether hell: from the which, good Lord deliver me, through the merits and mediation of *Jesus Christ*.

The One and Twentieth Part.

Verses,

1. Princes have persecuted me without a cause: but my heart standeth in awe of thy Word. a

a Stand in awe, and

sin not, whatever persecutions may arise from any of the powers either of earth or hell.

b The spoils of our ghastly enemies are taken through delight in God's Word.

2. *I am as glad of thy Word: as one that findeth great spoils. b*

c The love of the Truth, and hatred of all falshood whether in opinion or conversation, are the inseparable qualifications of a righteous Soul.

3. *As for lies I hate and abhor them: but thy Law do I love. c*

d The righteousness of God's Laws, and of all his judgments according thereunto, excite the devout Soul to praise him continually.

4. *Seven times a day do I praise Thee: because of thy righteous judgment. d*

e The fruit of Righteousness is Peace, which cannot be disturbed by whatever may befall for Truth and Righteousness sake.

5. *Great is the peace they have who love thy Law: and they are not offended at it. e*

f He hopes for salvation in vain, who lives not in obedience of Gods most holy Laws.

6. *Lord, I have looked for thy saving health: and done after thy Commandments. f*

g 'Tis zealous affections to do whatever God Commands, which produce a sincere and constant obedience the same.

7. *My Soul hath kept thy Testimonies: and loved them exceedingly. g*

8. *I have kept thy Commandments,
and thy Testimonies: for all my ways
are before Thee. h*

*b Both ho-
ly affecti-*

*ons and holy actions do flow from the serious considera-
tion of God's omnipresence.*

*Glory be to the Father, &c.
As it was in the beginning, &c.*

The Prayer.

Most blessed Lord, before whom
are all the ways of men; let
this consideration make me sincere
and upright both in all the affections
of my heart, and the actions of my
life: standing more in awe of sinning
against Thee, than to incur the great-
est of troubles from all the Princes
and Powers of darkness: And grant
unto thy servant that peace, which is
the fruit of righteousness, even peace
and saving health through *Iesus*,
Christ.

The Two and Twentieth Part.

Verses,

1. *Let my complaint come before Thee, O Lord: give me understanding according to thy Word.* a
 • A right understanding of what God commands and promises in his Word, is continually to be beg'd by Prayer.

2. *Let my supplication come before Thee: deliver me according to thy Word.* b
 • As also to be delivered from all ignorance and error whether in opinion or conversation.

3. *My lips shall speak of thy praise: when thou hast taught me thy Statutes.* c
 • As the males of God do best become the obedient and wise: so they misbecome the lips of sinners.

4. *Yea my tongue shall sing of thy Word: for all thy Commandments are righteous.* d
 • The equity of Gods Law is the exultation of all holy men, and the constant burden of divine Songs.

5. *Let thine hand help me: for I have chosen thy Commandments.* e
 • To obey God's Will by the assistance of his Grace, is the choice of every wise man.

6. I have longed for thy saving health, O Lord: and in thy Law is my delight. f

f He that loves his

Souls health, and longs for it, will also love and delight in the Commandments of God, as the way thereunto.

7. O let my Soul live and it shall praise Thee: and thy judgments shall help me. g

g God is praised by

the life of grace and obedience, and such shall be supported by his righteous judgments.

8. I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy Commandments. h

h Though the best

men do sometimes err from the sacred paths of God's Commandments, yet they are not without uninstructed of that obedience they owe thereunto.

The Prayer.

Blessed Jesu, who camest into the world to seek and save that which was lost: vouchsafe to seek and save me too often wandring like a lost sheep in the by and too much beaten paths of vanity and iniquity: Bring me home into thy fold, who art the great shepherd and Bishop of our Souls; that being saved with
E. 4. the

the remnant of the true Israelites,
I may sing thy Praises with the ce-
lestial quire of holy Angels and Saints
for ever saying,

*Glory be to the Father, &c.
As it was in the beginning, &c.*

Our Father which art in heaven, &c.

CHAP.

CHAP. V.

Of Meditations for the Evening.

THE light of Nature dictates an Evening and a Morning Sacrifice due unto God: not only Jews and Christians, but Heathens and Turks, all men of all persuasions observe it: The holy Patriarch *Isaac* applied himself to holy Meditations in the Evening. *a* At this time prayed holy *David* also *b*. And so did the Son of *David* our blessed Lord himself *c*: And he commands us to do so also, both by precept *d*, and by that Parable of the labourers sent out into the vineyard by the Lord thereof, as at other times, so *at the last hour of the day*: and these were as well paid as the former.

a Gen. 24.

63.

b Ps. 55. 18.

& 141. 2.

c Luk. 6.

12.

d Mar. 13.

35.

Despair not then (O my Soul) of the forgiveness of thy sin, if thou dost truly repent, though it be in the evening of thy life: but then it con-

cerns thee to be active and industrious in the service of thy Lord, having been all the day of thy former life idle, and negligent therein: And as at other times then, so neglect not to offer up thine evening Sacrifice unto God. for

I.

'Twas in the evening of Time,
the blessed Son of God came down
from Heaven for the Redemption of
the world. If then Christ be a-new
formed in thee, now and every even-
ing bless God for thy Renovation,
and with all joyful exultation say with
the blessed mother of our Lord:

St. LUKE I.

Verſes,

46. **M**Y Soul doth magniſie the
Lord: and my ſpirit hath
rejoyced in God my Saviour. a

a 'Tis the
greateſt

joy of the devout Soul to praiſe the Lord: my Soul ſhall
be ſatiſfied as with marrow and fatneſs, when my mouth
praiſe'h Thee with joyful lips. *Psalm 63 6.*

47. For

47. For he hath regarded the lowliness of his hand-maiden. b

b 'Twas a great

respect our Lord had to the humble and gracious disposition of this blessed Virgin, to humble himself to be made man in her sanctified Womb.

48. For behold from henceforth, all generations shall call me blessed. c

c Since all the nations

of the earth are blessed by the holy Seed of her immaculate body.

49. For he that is mighty hath magnified me: and holy is his Name. d

d God's Almighty-

ness is most manifested by his mercifulness, and in respect of both, his name is great, wonderful and holy.

50. And his mercy is on them that fear him, throughout all generations. e

e In every nation he

that feareth God, and worketh righteousness is accepted of him. *Act. 10. 35.*

51. He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts. f

f By the arm of the

Lord is meant the Son of God, *Isa. 53. 1.* the strength of whose wisdom appeared in confounding the fond imaginations of the proud Pharisees and all such as justify themselves.

52. He

52. He hath put down the mighty from their seat : and hath exalted the humble and meek, g
 g And in casting out the Prince of this world, Job. 12. 31. and all the spirits of pride and vengeance, and in raising up fallen man from under the power and tyranny of the Devil and his Angels.

53. He hath filled the hungry with good things : and the rich he hath sent empty away. h
 h Such as hunger and thirst after righteousness shall be satisfied : but they who are pure in their own eyes and justify themselves are rejected : for he came not to call the righteous, in their own conceits, but sinners to Repentance, Mat. 9. 13.

54. He remembering his mercy hath holpen his servant Israel : as he promised to our forefather Abraham and his seed for ever. i
 i To all the spiritu- al Sons of the faithful Abraham, do the promises of God in Christ appertain.

Glory be to the Father, &c.
 As it was in the beginning, &c.

The Prayer.

O Blessed Jesus, the eternal and only begotten Son of God; who for us men and for our Salvation came down from Heaven, and was

was incarnate by the Holy Ghost of the Virgin *Mary*, and made man : By the merits and mysteries of thy holy Incarnation, and miraculous Birth of a spotless Virgin, I humbly beg a lowly, humble, pure, and virgin-heart, for 'tis only such a heart thou regardest for thy habitation and abode, and 'tis only such a heart cleaves stedfastly unto thee, by the ardent love, awful fear, and sincere service of thy Sacred Majesty, who livest and reignest with the Father, &c.

The

The XCVIII. Psalm
PARAPHRASED,
Being

A Thanksgiving for the Redemption of the World by the Son of God.

Verse 1. **O** *Sing unto the Lord a new Song : Praise him for the renovation and redemption of the world wherein he hath done marvellous things : even such as the Angels of heaven desire to look into, 1 Pet. 1. 12.*

2. *With his own right hand by his works of righteousness, and with his holy arm the extent of his Piety : He hath gotten himself the victory over the world, the flesh and the Devil, sin, death and hell.*

3. *The Lord declared his Salvation, which under the Law was shadowed in types and figures, but now under the Gospel his righteousness, whereby he justifies, and saves : He hath openly shewed in the sight of the heathen, not to the Jews only but to the Gentiles also,* *He*

for the Evening.

87

He hath remembered his mercy in the promise of Salvation, and his truth in the performance of this promise towards the house of Israel, to them was the promise of the *Messias*: but upon his appearance all the ends of the world have seen the Salvation of our God. And therefore

4.

Shew your selves joyful unto the Lord, all ye lands; since all have seen his Salvation, 'tis very meet and just and our bounden duty, that all should sing, rejoyce and give thanks; for Salvation from eternal death to life everlasting is the greatest cause of joy and thanksgiving.

5.

Praise the Lord upon the harp, which mystically represents the heart of man: sing to the harp, open your lips to shew forth his praise, with a Psalm of Thanksgiving, as wherein the praises of God are divinely celebrated.

6.

With Trumpets also and Shawms, all kind of musical instruments to elevate the heart, to shew your selves joyful before the Lord the King, who is best pleased with joy, exultation and delight in his service.

7.

Let

8. *Let the Sea make a noise, and all that therein is, even all the inhabitants of the Isles of the Sea: the round world and they that dwell therein, they that dwell in the Continent also.*

9. *Let the floods clap their hands, and let the hills be joyful together before the Lord, both they that dwell in the low valleys, and they that inhabit the hilly countreys have equal cause of joy and thanksgiving unto the Lord of all men and all places: for he is come to judge the earth, to separate the precious from the vile, the elect from the reprobate, which is done in this life by the preaching of the Gospel in truth and purity, and exercising the power of the keys: for thus*

10. *With righteousness shall he judge the world, and the people with equity, absolving from their sins the penitent and contrite, but binding upon their souls the sins of the obdurate.*

*Glory be to the Father, &c.
As it was in the beginning, &c.*

'Tis thy duty, O my Soul, as to praise God for the Redemption of the world, so to pray unto him that he would have mercy upon all men, and display the sacred beams of his ho'y Gospel over all the Nations of the earth, that they may come to the knowledge of Grace and Salvation through Jesus Christ. Pray we therefore for all men and with all Christian people in the words of Gods holy Spirit.

P S A L M LXVII.

GOD be merciful unto us and
bless us : and shew us the light
of his Countenance, and be merciful
unto us. 1.

That thy way may be known upon
earth : thy saving health among all
nations. 2.

Let the people praise thee, O God :
yea, let all the people praise thee. 3.

O let the nations rejoyce and be
glad : for thou shalt judge the folk
righteously, and govern the nations
upon earth. 4.

Let

5. Let the people praise thee, O God:
let all the people praise thee.
6. Then shall the earth bring forth
her increase : and God even our own
God shall give us his blessing.
7. God shall bless us, and all the ends
of the world shall fear him : and
with one heart and with one mouth
glorifie the Lord, and say,

*Glory be to the Father, &c.
As it was in the beginning, &c.*

II.

'Twas at this Hour my blessed Lord having first washed his disciples feet, did institute, consecrate and administer the blessed Sacrament of his most holy body and blood : and the next day at the same hour he was taken down from the Cross.

I have very great reason then at this hour, with all thanksgiving and devotion to commemorate the infinite love of my Redeemer in giving himself to be not only the price of my Redemption by his death upon the Cross, but also to be the food of my Soul in that blessed Sacrament : humbly

bly beseeching his gracious Majesty that the merits of the one may be applied to my Soul in the devout and reverent participation of the other.

But I will not presume to come to thy Table, O merciful Saviour, having not first washed my polluted feet, and the disordered affections of my soul with the tears of godly sorrow : having not by true Repentance taken down the pride of this corruptible flesh, laid aside and abjured all my sins, that so with clean hands, and a pure heart, I may receive the holy Communion of thy precious Body and Blood not to my condemnation, but to the eternal salvation of my Soul.

O blessed Jesu, Saviour of the world, save me and deliver me from all mine offences ; nail them to thy Cross, bury them in thy grave, that they never rise in judgment against me at the last great day.

And O that now upon the remembrance of my dearest Saviours burial in the grave, I could from the bottom of my heart bid adieu to the world, and to all the pomps and vanities

nities of this life, to the assured hopes of the joyes of the life to come.

The XV. Psalm

PARAPHRASED.

1. **L**ord, who shall dwell in thy Tabernacle, be entitled to the solemn worship of thy house, and continue a true member of thy Church militant here below? or who shall rest upon thy holy hill, be admitted into the rest and felicity of thy Saints in heaven above?

2. *Even he that leadeth an uncorrupt life, unspotted of the world, unstained by the flesh, uncorrupted by the Devil: and doth the thing that is right: Beneficence, or to do good, as Innocence to do no evil are equally necessary to Salvation: and speaketh the truth from his heart: whose heart thinketh, and whose mouth speaketh the truth: without which knowledge and profession of the truth, there can be no righteousness either of Innocence, or of Beneficence in the actions of life.*

Ha

He that hath used no deceit in his tongue, nor done evil to his neighbor: who hath neither in his words deceived, nor in his deeds wronged any: and hath not slandered his neighbor, either First, being too credulous to believe an evil report of any, or Secondly, aggravating and making worse the mistakes and miscarriages of others, or Thirdly, blazoning them abroad to his disgrace.

3.

He that setteth not by himself, is not conceited of his own worth, or esteem, wisdom or holiness: but is lowly in his own eyes, hath a mean and low opinion of himself, of his deserts, parts and performances: or (as according to another reading) discountenanceth a vile person in his wickedness; and maketh much of them that fear the Lord by commending and giving all respects and encouragement to such.

4.

He that sweareth to his neighbour in the promise of any benefit whether by love, or gift, and disappointeth him not, but is as good as his word unto him, though it be to his own hindrance in respect of his present worldly interests.

5.

He.

6. He that hath not given his money upon usury, neither lending, nor giving ought unto any upon the hopes of temporal advantage thereby, forbidden by our Lord, *Luk. 6.35* nor taken reward against the Innocent, that will not be fee'd, or bribed to speak, or act any thing against truth and Innocence.

7. Whoso doth these things carefully, conscientiously, constantly, shall never fall from the state of Grace, but pass through that to the state of Glory to rest upon Gods holy hill, or to enjoy eternal rest in the high and holy Heavens, where the Language constantly used, is,

Glory be to the Father, &c.

As it was in the beginning, &c.

III.

Luk. 2. 'Twas at this time of the day my
13, ad 31. Blessed Lord being risen from the
dead appeared to two of his Disciples
going to *Emmaus*: with whom dis-
coursing, and by whom being enter-
tained he was known of them by break-
ing of bread.

O how good and profitable a thing it is to speak of the holy Jesus with affectionate desires, and devotions! but much more effectual are good deeds, than good words. Friendly discourses upon Divine subjects are profitable, but charitable entertainments are more acceptable to the Court of Heaven.

To hear from the blessed mouth of our Lord himself the holy Scriptures expounded, did undoubtedly ravish the minds of these Disciples: but yet their eyes were not opened to know the Lord, till charity enlarged their hearts to invite, nay to compel their fellow traveller to eat bread and lodge with them. *Tene hospitem si vis agnoscere Salvatorem*, Aug.

'Tis divine Charity that passeth all things for illumination, were my heart throughly infir'd with this Celestial flame, I could not be destitute of the light of Truth; for fire and light, both spiritual, and material are inseparable.

To these hospitable Disciples, our Lord was known in the breaking of bread: and thus he is especially known and entertained also in that:
Celesti-

Celestial bread of the blessed Eucharist, to the great and endless comfort of every worthy Communicant,

Lord, evermore give us this bread, feed our Souls with thy most precious Body and Blood, as a pledge and assurance to eat bread with Thee, in the Kingdom of God for ever, Amen.

I V.

An evening Sacrifice of Praise and Thanksgiving is due unto thy God, as well as the morning Praise : and a better Sacrifice cannot be offered unto him either evening or morning with the calves of our lips than in the words of the CXLV. Psalm, which is an Epitome of the Praises of God diffused through the whole Book of God, and 'twas therefore one part of the dayly service of God in his Temple : and therefore 'tis most meet it should daily by every good Christian be devoutly used : say then with thy most ardent desires to extol the glory of God :

PSALM CXLV.

I Will magnifie thee, O God, my King : and I will praise thy Name for ever and ever. Verse 1.

Every day will I give thanks unto thee : and praise thy Name for ever and ever. 2.

Great is the Lord, and marvellous worthy to be praised : there is no end of his greatness. 3.

One generation shall praise thy works unto another : and declare thy power. 4.

As for me, I will be talking of thy worship : thy Glory, thy Praise and wondrous works. 5.

So that men shall speak of the might of thy marvellous acts : and I will tell of thy greatness. 6.

The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness. 7.

The Lord is gracious and merciful : long-suffering, and of great goodness. 8.

The Lord is loving unto every man : and his mercy is over all his works. 9.

All thy works praise thee, O Lord : and thy Saints give thanks unto thee. 10.

198 Meditations and Psalms

11. They shew the glory of thy Kingdom: and talk of thy power.
12. That thy power, thy glory, and the mightiness of thy Kingdom: might be known unto men.
13. Thy Kingdom is an everlasting Kingdom: and thy Dominion endureth throughout all ages.
14. The Lord upholdeth all such as fall: and lifteth up all those that are down.
15. The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.
16. Thou openest thine hand: and fillest all things living with plenteousness.
17. The Lord is righteous in all his ways: and holy in all his works.
18. The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.
19. He will fulfil the desire of them that fear him: he also will hear their cry and will help them.
20. The Lord preserveth all them that love him: but scattereth abroad all the ungodly.
21. My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Glory

*Glory be to the Father, &c.
As it was in the beginning, &c.*

An Evening Hymn.

Now that the sable mantle of the
(night,
(cheerful light ;
O're-spreads the earth, and vailes the
(spring,
O Lord, who art of light and life the
Of Grace and Glory the eternal King :
Upon thy servant cause thy face to shine,
(vine.
And save me for thy mercies sake di-
Forgive me what I have offended in
(sin :
This day by thought, or word, or deed of
(be,
For my sweet Saviours sake propitious
(thee.
To him who now pours forth his soul to
All Glory be to thine eternal merit,
(Spirit.
Most blessed Father, Son, and Holy
Amen.

I
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CHAP. VI.

Of Bed-time Meditations..

I.

I Am *Alpha* and *Omega*, the *Be-* Rev. 1.8.
ginning and the *End*, the *First* II. 44.6..
 and the *Last*, saith the Lord:
 from the Lord I have my Beginning,
 and he is the end of my Being.

'Tis therefore meet and just, and
 thy bounden duty, as to begin so to
 end the day with the service of thy
 God: to make the outgoings of the
 Morning and of the Evening to praise
 him, who hath made the Night, and
 the Day.

The day is thine, and the night is Pf. 79.
thine: Thou hast prepared the light 17.
and the Sun.

Thou hast set all the borders of the 18.
earth: Thou hast made the Summer,
and the Winter.

II.

Luk. 22.

44.

Luk. 23.

53, &c.

'Twas at this hour my dear Redeemer was in a bitter Agony, and sweat great drops of Blood under the pressure of the sins of men, and out of a sad apprehension of his ensuing sufferings for the same.

'Twas at this hour also, our Lord was laid in the Grave, and lamented by the women that followed him to his Death.

Now then let tears distill from thine eyes in the devout remembrance of that precious Blood, which flowed from thy Saviours veins: Thy miscarriages and offences this very day, of omission and commission; of ignorance and knowingly; of negligence, and wilfully; of thought and desire, word and deed; if they be not washed away in this Blood of thy Lord, they will involve thee in blackness of darkness for ever, and in the horrid sleep of death from whence there is no awaking. O then cast them out of thy heart by a plenary particular Confession of all thy **this** dayes enormities, wash away
the

the filth and pollution of them with the tears of godly sorrow, which being intermixt with Faith in the Blood of Christ, makes an healing salve for thy sin-sick Soul.

O blessed Jesu, Saviour of the world, save me and deliver me from all mine offences : nail them to thy Cross ; bury them in thy Grave ; let them never rise up in judgment against me to my condemnation at the last great day.

And O that now upon the Religious contemplation of my Saviours burial I could bid adieu to this wicked world, and to all the pomps and vanities thereof : that being delivered from the iniquities of this sinful life, I may escape the bitter wailing and weeping of the wicked in the life to come.

PSALMS

For the Compline or Bed-time.

The IV. Psalm Paraphrased.

Verse 1. **O** God, the donor, preserver,
and rewarder of *my righteousness*,
thou hast set me at liberty from
the bondage of sin, and of Satan,
when I was in trouble through the
tyranny they exercised over me:
have mercy upon me, and hearken unto
my prayer, that I be no more invol-
ved in that sad condition, which it
highly concerns all men to avoid.

2. *O ye sons of men, of the old Adam,*
how long will ye blaspheme mine honour,
advancing the creature above your
Creator, and have such pleasure in
vanity, take such delight in what is
empty, vain, and satisfies not, and
seek after leasing, pursuing the lying
vanities of this wicked world?

3. *Know this* for your instruction,
that the Lord hath chosen to himself
the man that is godly, hath selected
from

from among the children of men, certain vessels of honour devoted to his service : and were I so happy as to be one of these elect people of God, holy and separate from the vanities of the world, I could not doubt but *when I call upon the Lord he will hear me.*

Stand in awe and sin not, or fear the Lord and depart from evil, and that you may do so, Commune with your own heart, examine what thoughts, what desires do harbour in every corner of your heart, in your Chamber, and be still, in the silence of the night recollect the actions of the day. silently and closely that ye may do it exactly : and having cleansed your hearts,

Offer unto God the sacrifice of righteousness, vow unto him a new obedience to his holy Will and Commandments, which is the rule of righteousness, and if you perform this vow you may with some assurance put your trust in the Lord, especially for spiritual blessings in heavenly places in Christ : not greedily desiring with most men the good things of this life.

6. *There be many that say, who will shew us any good? meaning worldly goods: but the man that is godly doth say,*
7. *Lord lift thou up the light of thy Countenance upon us: by the Lord, (saith one) is meant the Father, by his Countenance the Son, and by the light of his Countenance the Holy Ghost, whose light of Grace and Truth embeams our souls to the hopes of the eternal light of Glory.*
8. *Thou hast put gladness in mine heart: Cordial joy is a beam displayed from the light of God's Countenance: since the time their corn and wine and oyl increased: such increase adds nothing to the true joy of the heart, which consists in being rich towards God, not to the world.*
9. *I will lay me down in peace and take my rest: being confident of thy grace and favor I shall sleep securely, not fearing the worst of evils this night can befall: for 'tis thou, Lord, only that makest me dwell in safety: to whom be all*

*Glory even to the Father, &c.
As it was in the beginning, &c.*

PSALM XXXI.

To the Seventh Verse.

IN thee, O Lord, as a powerful pro- Verse 1.
 tector, have I put my trust, that my
 hopes in thee may prevent my fears,
 against which I also pray, *let me never*
be put to confusion, not eternally,
 though I temporally suffer for my due
 correction: *deliver me in thy righte-*
ousness, not for mine, but for thine
 own righteousness sake, who hast
 promised deliverance to them that
 trust in thee.

Bow down thy ear of mercy, and 22.
hear me, being bowed down in mise-
 ry, and the proper object of mercy:
make haste to deliver me: Come holy
 Jesus my Redeemer, come quickly
 to deliver me, that I fail not in my
 temptations and troubles.

And be thou my strong rock that I 33.
 may stand firm against every shock of
 temptation, *and my house of defence*,
 like a house built upon a rock, sure
 is my defence, whilst my sure trust
 is in thee, *that thou mayst save me*:

In no other do I seek for Salvation,

4. *For thou art my strong rock and my castle, which renders me inexpugnable by all the assaults of my adversaries: Be thou also my guide, that I neither presume too much upon thy favour, nor yet despair of thy mercy, but betwixt these extreams lead me in the right way for thy names sake, not for any desert in me, but that thy name may be glorified by me.*

5. *Draw me out of that net of inveigling temptations, which thy, my ghastly adversaries, have privily laid for me, suggesting evil under the shew and pretence of what is good: for thou art my strength against which no powers of earth or hell can prevail.*

6. *Into thy hands I commend my spirit: So prayed my blessed Redeemer, when he gave up the ghost, and so will I ever say to him who dyed for me. Into thy hands who art mighty to save, I commend my spirit in all the concerns of its health and Salvation. For thou hast redeemed me, O Lord, thou God of Truth. O suffer not*

not that Soul to perish which thou
so dearly purchased.

Glory be to God the Father who hath
Created me and all the world.

Glory be to God the Son, who hath Re-
deemed me and all mankind.

Glory be to God the Holy Ghost, who
hath Sanctified me, and all the elect
people of God.

PSALM XCI.

To be used at this time by the di-
rection of St. Basil.

WHoso dwelleth, and flitteth Verse 1.
not, but continues under
the defence of the most high in a holy
and humble confidence of the pro-
tection of the most high God of
Heaven: shall abide under the shadow
of the Almighty, be continually
protected by him who hath all might
and power to defend: And there-
fore,

I will say not with my lips only,
but with an affectionate heart. unto
the

the Lord, who seeth and inclineth to the secret desires of the Soul : Thou art my hope, even all the happiness I hope for : and my strong hold against all my weaknesses and defects : my God in him will I trust : not presuming upon any power that is either in or from my self, or from any other : doubt not then, O my Soul ;

3. *For he shall deliver thee from the snare of the hunter, that great pursuer of Souls unto death, the Devil : and from the noysom pestilence, the pestilential tongues of scoffers, detractors, slanderers, &c.*

4. *He shall defend thee under his wings of merciful protection, and thou shalt be safe under his feathers, as the hen gathereth her chickens under her feathered wings, when any storm or danger appears : His faithfulness and truth in keeping promise with his people shall be thy shield and buckler against all the fiery darts of the Devil.*

5. *Thou shalt not be afraid for any terror by night, of any terrifying dreams, or black illusions suggested by the spirits of darkness : nor for the arrow that flyeth by day, more open,*

open, and day-time assaults of the Devil.

For the Pestilence that walketh in darkness, such diseases as secretly and in the night season do unperceivably infect either the soul, or body: nor for the sickness that destroyeth in the noon-day, which do more openly and in the day-time seise and consume this mortal life.

6.

A thousand shall fall beside thee, and ten thousand at thy right hand, many shall fall away into destruction, that presume to be numbred among the Sheep of Christ on his right hand, but it shall not come nigh thee, thou shalt not thus fall either into sin or condemnation.

7.

Yea with thine eyes shalt thou behold, and see the reward of the ungodly, to thine unspeakable consolation, not for their distress, but that thou hast escaped the same recompense of evil works.

8.

For thou, Lord, art my hope, and whilst he is so, O my Soul, thou hast set thy house of defence very high, for 'tis settled in him who dwelleth in the high and holy Heavens: and therefore thou maist be confident that,

9.

There

10. *There shall no evil either of sin that is mortal, or of punishment that is eternal, happen unto thee, casually befall thee, but through thine own fault: neither shall any plague come nigh thy dwelling, any temporal evils to afflict thee but for thy good.*
11. *For he shall give his Angels charge over thee, to keep thee in all thy ways: Are they not all ministring Spirits sent forth to minister to them that shall be heirs of Salvation? Heb. 1. 14.*
12. *They shall bear thee in their hands, be ready at hand powerfully to assist thee, that thou hurt not thy foot against a stone, stumble and fall not upon any rock of offence.*
13. *Thou shalt go upon the Lyon and Adder: the young Lyon and the Dragon shalt thou tread under thy feet. All the apostate crew of evil angels, with all their poysonous infusions, thou shalt overcome and subdue: so the Lord promises also, Luk. 10. 19. Behold I give you power to tread on Serpents and Scorpions — And the reason is added, in the name of the Lord, saying,*

Because

Because he hath set his love upon me, therefore will I deliver him: All things work together for good to them that love God, Rom. 8. 28. I will set him up above his enemies round about: because he hath known my name, his knowledge being enspirited with love and obedience.

14.

He shall call upon me: to have a heart to pray rightly and reverently is a great blessing: and I will hear him, so as to grant the requests of such as call upon me faithfully: yea, I am with him in trouble, and when his faith and patience, humility and obedience is thoroughly tryed, I will deliver him out of all his troubles, and bring him to honour, promote him in the land of the living, for,

15.

With long life will I satisfy him, a life replete with all fulness of satisfaction, and shew him my Salvation, or manifest my self unto him, in whose presence is fulness of joy —

16.

O remember me according to the favour thou bearest unto thy people: and visit me with thy Salvation.

That

That I may see the felicity of thy
chosen, and rejoyce in the gladness
of thy people, and give thanks with
thine inheritance, who cease not
day and night, saying,

*Glory be to the Father, &c.
As it was in the beginning, &c.*

THE

THE SONG of SIMEON,

Which is said by the Church at this hour, as wherein we commend our selves unto the Lord: and desire we may both sleep, and dye in Peace.

1. **L**ord, now lettest thou thy servant depart in peace, (a) according to thy Word; (b)

(a) Peace in life and death, sleeping and waking is the portion of the Lords servant alone: for there is no peace, saith the Lord, to the wicked, *Isa. 48.*

(b) 'Twas Gods promise he should not dye till he had seen the *Messias* in the flesh.

2. For mine eyes have seen thy Salvation. (c)

(c) The Saviour of the world is seen as Man only with the eyes of Flesh, but as both God and Man by the eye of Faith.

3. Which thou hast prepared before the face of all people: (d)

(d) God was made man, that the eyes of all flesh might see in whom to believe, and whom to follow as the light of the world.

4. To

4. *To be a light to lighten the Gentiles (e): and to be the glory of thy people Israel. (f)*
 (e) Who
 late in
 darkness and in the shadow of death.

(f) The greatest of all the wonderful mercies shewed by God to his old people the *Israelites*, was, that of them Christ was born, and exhibited in the flesh.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer.

Lighten my darkness, O Lord, whose mysterious Incarnation, and Nativity is the Light of the Gentiles, and the Glory of *Israel*: and by thy great mercy defend me from all the perils and dangers of this night. O blessed Lamb of God that takest away the sins of the world, grant me thy Peace, even peace with God, and peace with man; peace of Conscience, at home upon Earth, and the peace of the long home of Heaven: Such a peace the world cannot give; 'tis only attainable from thee, and by thee, and through thee the Prince of peace, who livest and reignest with the Father and the Holy Ghost one God, &c.

IN the order of our Church Devotions, after this Song of *Si-meon*, follows *the Creed*: for since the end of our Faith is the Salvation of our Souls, it is very fit then that we both begin and end the day in the Confession of the Faith: And as the Church in publick, so every devout Christian in private, who resolves to dye in the true Faith, will not go to sleep without it: but will say before he go to bed, not slightly and customarily, but reverently and understandingly,

I Believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, &c.

All this I stedfastly believe: into this Faith I was baptized, and in this Faith 'tis the hearty desire of my Soul, and shall be my constant endeavour to continue unto my lifes end.

Grant me, blessed Lord, in the profession of this Faith, *to war a good warfare, and to finish my course*, that after this mortal life is ended, *I may receive*

2 Tim. 4. receive from the author, and finisher
7. 8. of our Faith, the crown of righteousness, which is laid up, I believe, and hope, for me, as for all those that love his appearing.

After these or other Bed-time Meditations, your usual Prayers, Confessions and Thanksgivings, relating to the day past, Meditate

As you Undress your self.

This Body of mine I am now stripping of its clothing, is but the clothing of my Soul, that's the man in me, my body is but the garment my soul doth wear.

Eph. 4. And 'tis not long ere I shall put off
21, 22. this body of flesh, as I now do the garments which cover its nakedness: And that I may do this in peace, and to my future happiness, my soul must be stript, and put off concerning the former conversation the old man, which is corrupt according to deceitful lusts, and put on that new man, which after God is created in righteousness and true holiness.

Put on the Lord Jesus : That's thy Ro.13.14.
clothing, that's thy ornament, O my
Soul, to obey the doctrine, and fol-
low the example of the holy Jesus :
making no provision to fulfil the lusts of
the flesh : For, he that soweth to the Gal.6.8.
flesh, shall of the flesh reap corruption :
but he that soweth to the Spirit, shall
of the Spirit reap life everlasting.

When you lay aside your Garments.

Assist me, blessed Lord, wholly and
altogether to cast away the works of
darkness, and to put on the armor of
Light : that when my Body shall lye
down in its bed of darkness, my Soul
may pass into the Regions of Light
to live and reign with Thee for ever.

When you go into Bed.

I will lay me down in peace and
take my rest, for 'tis Thou only
that makest me dwell in safety.

Or,

Or, II.

In the Name of my Lord Jesus
Christ, who was Crucified on the
Cross, and laid in the Grave for me,
I lay me down to rest, and to sleep:
He vouchsafe to bless me, save and
defend me, sleeping and waking:
And may I evermore, blessed Jesus,
rest in thy Peace, live in thy Fear,
dye in thy Favour, and be raised by
thy power unto life everlasting.

Amen.

CHAP.

CHAP. VII.

*Of Meditations and Psalms for
the Night season.*

I.

TWas in the Night the Angel
of the Lord destroyed all the
first-born in the Land of
Egypt : And the host of *Senacherib*
that besieged *Hierusalem* : Now then
arise from thy bed of sloth and drow-
siness, O my Soul ; begging of God
with humble Prayers, that those
Celestial Spirits who are sent forth to
minister for them who shall be heirs of
Salvation, and more particularly
that thy guardian Angel may both
guide and protect thee, that no de-
stroying Angel, no terror of the night,
no pestilence that walketh in dark-
ness, no fiery darts of the Devil, no
arrows of Temptation, by any filthy
dreams, or noysome lusts, may in-
fect and taint thy innocence, or disturb
thy peace in the Lord.

Exod. 12.

29.

Wild. 18.

14. 15.

2 Kin. 19.

35.

Heb. 1. 14.

G

For

Eph. 5. 8.

For ye were sometimes darkness,
but now are ye light in the Lord: walk
therefore as children of the light.

ver. 11.

And have no fellowship with the un-
fruitful works of darkness, but rather
reprove them.

Jam. 1. 17.

O blessed Father of Lights, with
whom is no variableness nor shadow
of turning; shew the light of thy
Countenance upon thy servant, and
save me for thy mercies sake.

I I.

Mat. 25. 6.

Mar. 13.

36, 37.

'Tis in the Night we generally be-
lieve the Son of man shall come to
judge both the quick and the dead;
and he hath commanded thee to watch
for his coming, that he find thee not
sleeping: remembering that his coming
shall be in flaming fire, rendering ven-
geance to them that obey not his Gospel,
whereof this is a part, watch and pray:
confirmed by his own example, who
continued all night in prayer unto
God: by the example of holy David
frequently at his prayers in the
night: of the Prophet Isaiah, *With
my soul have I desired thee in the night,
yea with my spirit within me will I seek
thee*

Luk. 6. 12.

Pl 6. 8

62 & 119.

112. 26. 9.

thee early : and of the Prophet *Jeremiah*. *Arise, cry out in the Night in the beginning of the watches, pour out thine heart like water before the face of the Lord.* Lam. 2. 19.

Thy heart may now most opportunely, most intensely, most freely and fully be poured out unto the Lord, whilst the cares and businesses of the day distract thee not : whilst no external objects, or tumultuous noise disturb thy wandring imaginations, to withdraw thy heart from divine, and celestial Contemplations.

*Tu Christe somnum discede,
Tu rumpe noctis vincula :
Tu solve peccatum vetus,
Novumque lumen ingere.*

III.

'Twas in the deep silence of the Night thy blessed Saviour was born. And the Shepherds *who kept watch over their flock*, had therefore the happiness to receive the first tidings of Salvation by an Angel from Heaven. 'Tis now very seasonable to Meditate upon those great

Luk. 2. 7, 8

mysteries of Salvation, the Incarnation and Birth of thy Redeemer, the Holiness and Innocence of his Life, his whole nights Devotions and Prayers, the many conspiracies against his life, which he purposely assumed to lay down for the sins of the world.

'Twas in the night (as being the cursed deeds of darkness) that thy Lord was apprehended in the Garden, and then bound with Cords of violence, and by rude hands drag'd, and hurry'd to be arraigned as a Malefactor, falsely accused, spit upon and buffeted, examined with intents of blood, judged and condemned: say then now in the words of the holy Spirit of God,

PSALM II.

Verſes,

1. **W**hy do the heathen ſo furiously rage together: and why do the people imagine a vain thing? a

a By the heathen is

meant Infidels and ſuch as be without the pale of the Church; By the People Hereticks and Schiſmaticks within.

2. The Kings of the earth ſtand up: and the Rulers take counſel together againſt the Lord, and againſt his anointed: b Saying,

b This Prophecie is

remembred to be fulfilled by the Conſpiracies, and practices of the Chiefs both of the Jews and Romans againſt Chriſt, Acts 4. 25, 26, 27.

3. Let us break their bonds aſunder: and caſt away their cords from us. c

c By Bonds are meant

the Laws of Chriſt, and by Cords thoſe promiſes, threats, exhortations, examples—which draw our hearts to obey his Laws.

4. *He that dwelleth in Heaven will laugh them to scorn: the Lord will have them in derision.* d
 d The neglect, and contempt whereof God is said to deride, as seeing it to be the high-way to destruction.

5. *Then shall he speak unto them in his wrath: and vex them in his sore displeasure.* e
 e For when he shall

call such proud contempters to account, it shall be not in mercy, but in wrath, to their eternal vexation and torment.

6. *Yet have I set my king upon my holy hill of Zion.* f
 f 'Tis not the utmost malice of men or Devils can weaken the power or frustrate the Government of Christ in his Church.

7. *I will preach the Law whereof the Lord hath said unto me: g Thou art my Son, this day have I begotten thee.* h
 g Nor hinder the

publication of his Gospel received from God; h Founded in the eternal and temporal Sonship of Christ, who was both begotten from all eternity as the Son of God, and born in fulness of Time as the Son of M. n.

8. *Desire of me and I shall give thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.* i
 i In respect of his God-head he is Lord of the whole earth: in respect of his

manhood

manhood he obtained by intercession as Mediator betwixt God and Man, that all people both *Jews* and *Gentiles* be called to the state of Salvation through him.

9. *Thou shalt bruise them with a rod of iron: and break them in pieces like a Potters vessel.* k

& Whom he governs

by subduing and mortifying their rebel lusts both sensual, and worldly.

10. *Be wise now therefore O ye Kings: be learned ye that are Judges of the earth.* l

l Which is that true

wisdom, which chiefly all that are in authority should learn, as by whose power and example others may be converted.

11. *Serve the Lord with fear: and rejoice unto him with reverence.* m

m Both fear and

joy are necessary qualifications in Religious duties, that we neither be affrighted with the difficulty, nor puffed up with the consolation that attends his service.

12. *Kiss the Son lest he be angry, and so ye perish from the right way: (if his wrath be kindled, yea but a little) blessed are they that put their trust in him.* n

n There is a Kiss both

of Love and Honour, and of Obedience, the which in all respects is due to our Redeemer, the neglect whereof is the way to perish by his wrath, as to obey him and trust in him is the way of true blessedness.

*Glory be to the Father, &c.
As it was in the beginning, &c.*

The Prayer.

O Blessed Jesus, in Thee have I
put my trust: let me never
perish from the right way of that love
and obedience I owe to thy Sacred
Majesty: and let all the Nations of
the earth submit to thy Sceptre of
Righteousness, that they perish not
in thy wrath, but may inherit the
blessings of them that put their trust
in Thee, who art only Saviour and
Kedeemer. *Amen.*

Medita-

IV.

Meditations for the Night.

THe Angels of Heaven rest not day and night crying, *Holy, holy Lord God of Hosts.* And if thou desirest to serve God upon earth according to the pattern of his worship in Heaven, then let not thy sensual inclinations to sleep and ease, defraud thee of the happiness to joyn in the night as well as in the day with the Celestial quire in the praises of God.

For if this be done cordially, chearfully and constantly in this life, there will be no question of being admitted into that blessed society to glorifie God in a higher degree of perfection and joy in Heaven.

PSALM VIII.

Which is believed to be divinely composed, for the praise of God in the night, because therein is mention of the Moon and of the Stars, and not of the Sun.

Verses,

1. **O** Lord our Governour, a how excellent is thy Name in all the world? b Thou hast set thy glory above the Heavens. c

a The Lord is Gover-

nour of all men, and of all things by his power and providence, but especially of his Church and people by his Righteousness and Truth.

b The glory of God's name is celebrated in all the parts of the world, more especially in the Heaven above.

c And yet 'tis far above what those most intelligent Beings, the Angels of Heaven, are capable to behold, or conceive.

2. Out of the mouths of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger. d

d The most imperfect

Beings have in them strength of argument sufficient to maintain both the providence of God over all, and the dispensation of Grace, and Salvation through Jesus Christ,

Christ, against the most bitter enemies of either: witness the cry of little children, *Mat. 21. 26.* and the conversion of the World by illiterate Fisher-men.

3. *For I will consider the Heavens,
the work of thy Fingers: the Moon
and the Stars which thou hast or-
dained. e*

*e To con-
sider the*

excellent workmanship, influences and revolutions of the heavens, and all the hosts thereof ordained for the service of man, and the highest heaven also for his everlasting abode, enwraps the devout soul with admiration of the love of God to man.

4. *Lord, what is man that thou art
so mindful of him: and the son of man
that thou visitest him? f*

f Especially that

frail sinful man should be so regarded by the great Lord of heaven, as to be visited by him in the likeness of humane flesh.

5. *Thou madest him lower than the
Angels: to crown him with glory and
worship: g*

*g Though
man be*

lower than the Angels above, yet is he adorned with eminence above all earthly things: and with respect, subjection and obedience from them.

6. *Thou makest him to have domi-
nion over the works of thy hands: thou
hast put all things in subjection under
his feet: h*

*h God
having*

given him power over all sublunary creatures, and made to submit to his Command and service;

7. *All*

7. *All Sheep and Oxen, yea and the beasts of the field,*

8. *The Fowls of the Air, and the Fishes of the Sea, and whatsoever walketh through the paths of the Seas. i*

Even all the inhabitants of land,

the air, and of the Sea, and of the dry

9. *O Lord our Governour, how excellent is thy Name in all the world!*

And therefore with Angels and Archangels, and all the Company of Heaven and Earth, I will magnifie God's holy Name, and praise him, saying,

Glory be to the Father, &c.

As it was in the beginning, &c.

Medita-

V.

Meditations for the Night.

HOW aptly doth the darkness of the night represent the gloomy shades of death; wherein all those lightsome Consolations, which this vain world affords, are buried in the grave of dark Oblivion? That's the land where all things are forgotten. Pl. 88. 12.

The living know that they shall die, but the dead know not any thing: and Sleep is the image, the brother of Death; in many respects they resemble each other: for Eccl. 9. 5.

1. In both thou art blind, deaf, dumb; only Death is a longer and more perfect privation of sense.

2. In both thou art at rest from thy labours, and thy works follow thee; being often represented to thy fancy by way of Dream; but more fully and clearly to thy Conscience, when thou shalt awake to Judgment. Rev. 14. 13.

3. Both

3. Both are temporary: For as thou dost dayly awake from thy natural Sleep, and arise from thy Bed, upon the approach of the day: So certainly shalt thou awake from the sleep of death, and be raised out of thy bed of clay (the Grave) when the day of the Lord shall come: And since that day will come as a Thief in the night, let mine eyes prevent the night (O Lord) that I may be occupied in thy words.

2 Pet. 3. 10.
Psal. 119.
148.

4. As Sleep is the brother of Death, so Death is the sister of Sin: And this also in Holy Writ is called a Sleep: Awake thou that sleepest—
Eph. 5. 14. Awake to Righteousness and sin
1 Cor. 15. 34.

'Tis fabled that *Somnus* tempting *Palinurus*, when he fell asleep, tumbled him into the Sea, and drowned him: And if the sleep of Death find thee securely sleeping in any known Sin unrepented, he that hath the power of death will hurl thee headlong into the bottomless Abyfs of death eternal. O lighten mine eyes,

Pf. 13. 6.

O Lord, that I sleep not in death:
lest mine enemy say, I have prevailed
against him.

“Grant me, blessed Lord, so to
“order, govern, and end my life, *Aug. mid.*
“that death may seize me but as a
“sleep; and this sleep may be in
“rest: this rest in Security, and Se-
“curity in eternity,

Amen.

PSALMS

P S A L M S

For the Night season.

P S A L. XCII.

Verses,

1. **I***F* is a good thing to give thanks
unto the Lord: and to sing
praises unto thy Name, O most
High. *a*
a To praise the Lord,
is good in both the kinds of goodness, viz. of Profit
and Pleasure.

2. To tell of thy loving kindness
betimes in the morning: and of thy
truth in the night season. *b*
b In the morning
which represents the rising prosperity of man, it is good
to give thanks for the loving kindness of the Lord, and
in the night of adversity also to praise him for his truth
and righteousness at all times and in all conditions.

3. Upon an Instrument of ten strings
and upon the Lute: upon a loud Instru-
ment and the Harp. *c*
c To employ both
our hearts and voices as the loud instruments of his
praise.

4. For

4. For thou, Lord, hast made me glad through thy works: And I will rejoyce in giving praise for the operation of thy hands. d

d The works of

God do then truly delight the Souls of the righteous, when in them they both see the goodnels, wisdom of the Lord, and praise his name that made them.

5. O Lord, how glorious are thy works! and thy thoughts are very deep. c

c The pious Soul is

ravish'd with love and admiration in contemplation of Gods works, as excelling in glory and depth of wisdom her frail capacity.

6. An unwise man doth not well consider this: and a fool doth not understand it. f

f And 'tis the ex-

treamest of folly, not so to consider the superexcellency of the divine wisdom in his works as to see, and love him in them, and for them.

7. When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever: but thou, Lord, art the most highest for evermore. g

g The wicked

that do not this, though they may flourish for a time, yet their punishment proceeding from the decree of the most high God shall be everlasting.

8. For

8. For to thine enemies, O Lord, lo
thine enemies shall perish: and all the
workers of wickedness shall be de-
stroyed. h

h and un-
avoidable,

because all wicked persons are the enemies of God.

9. But mine horn shall be exalted
like the horn of an Unicorn: for I am
anointed with fresh oyl. i

i But the
strength

and vigour of the righteous shall increase through the
unction of the Holy One, or the Graces of Gods
Spirit;

10. Mine eye also shall see his lust
upon his enemies: and mine ear shall
hear his desire of the wicked that rise
up against me. k

k Where-
by all the

sinful lusts of the flesh are master'd, and all the assaults
of ghostly enemies are subdued.

11. The righteous shall flourish like
a Palm tree: and shall spread abroad
like a Cedar in Libanus. l

l Like a
Palm the

righteous man sinks not under the weight of afflictions,
or violence of temptations, but grows the more in
Grace thereby.

12. Such as be planted in the house
of the Lord: shall flourish in the courts
of the house of our God. m

m Whilst
they are

and continue to be true members of Christs Church
against which the gates of hell shall not prevail.

13. They

13. *They also shall bring forth more fruit in their age: and shall be fat and well liking.* n

They shall increase in Grace as in years, being fruitful in all good works, acceptable unto God through Jesus Christ.

14: *That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.* o

And such happy people do truly praise the Lord, both with their lips and in their lives: as from whom all their strength in Grace and goodness is derived.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Prayer.

I Know, O Lord, that 'tis a thing both joyful and profitable, and my bounden duty to give thee thanks both night and day, in prosperity and adversity: for the great mercy and truth of thy promises is manifested at all times, and in all conditions: Let me never forget to meditate in thy works: and though I cannot fathom the depth of thy wisdom in them, grant me the more to love

love and admire thy transcendent
perfections appearing in all the ope-
rations of thy hands, *works of Won-*
der : for and in the which I humbly
beg, I may continually praise thy
Name, not only in word, but also in
deed and in truth, and that as the
night of my life cometh on, and I
grow more full in dayes, so I may
be also more fruitful in all good
works to the glory of thy Name
through *Jesus Christ*.

PSALM

PSALM CXXXIV.

To be used in the Night, as wherein the people of God excite each other to the praise of God in their night Assemblies in his house.

Verſes,

1. **B**ehold, now praise the Lord: all ye servants of the Lord. a a Divine praise be-
ing the highest of Religious duties, becomes the lips of
such only as are devoted to the service of God.

2. Ye that by night stand in the house of the Lord b: in the Courts of the house of our God. c b Who both
night and
day are intent upon this high and holy employment.

c But especially such as be ordained to the administration of Holy Offices in the House of God. Mystically: God hath 3 Courts, through which we must enter into his House, the Church; and be entitled to his Praise: 1 Faith, which is the outer Court: 2 Hope gives a nearer admission into his presence: 3 Charity unites our hearts unto God and inflames them to his praise.

3. Lift up your hands in the Sanctuary: and praise the Lord. d d Not by
our words
only, but by the works of our hands God must be glorified, Mat. 5. 16. And to do this worthily,

4. The

4. *The Lord that made heaven and earth: give the blessing out of Sion, c*
 • Is a blessing that
 descends from above, but is conveyed by the ministry
 of the Church.

*Glory be to the Father, &c.
 As it was in the beginning, &c.*

The Prayer.

O Lord, who hast made Heaven and Earth for the service of man, and man more immediately to serve Thee: Give unto all thy servants Grace, and to me also, to lift up holy hands, and pure hearts to praise thee night and day in the Courts of thy house, and in all the works of our hands to glorifie thy Name: And to this end let thy blessing through the ministry of thy Church descend upon us in this life, that we may inherit the blessings of thy Church triumphant in heaven through Jesus Christ.

The CXXXIX. Psalm
PARAPHRASED,

O Lord, the Righteous God, Verse 1.
who tryest the very hearts and
reins : *Thou hast searched me out,*
through all the windings and turn-
ings of my deceitful heart, *and known*
me in all the most hidden, and inmost
of my thoughts and desires : *Thou*
knowest my down-sitting, both with what
company, and when alone, both with
what intentions, and what affections ;
and my up-rising, with what guilt, or
innocence I arise from every of my
actions : in all which *thou understand-*
est my thoughts long before, even before
they be conceived in my mind, as
knowing my inclinations to entertain
such or such thoughts.

Thou art about my path, wherein
I walk, *and about my bed*, wherein I
rest ; *and spiest out all my ways*, seeing
both the equity and iniquity both of
my affections and actions, in all my
ways both of rest and motion, ease
and labour.

For

3. *For lo there is not a word in my tongue but thou knowest it altogether; both, First, Its original conception in my mind; Secondly, My intention in its utterance with my mouth; Thirdly, Its good or bad influence upon others: O set a watch over my mouth, and guard the door of my lips, that I offend not in my tongue.*

Thou hast fashioned me behind and before, moulded me throughout into this goodly shape and proportion of parts whereof I consist: and laid thine hand upon me, supported me in this being thou hast given me.

5. *Such knowledge as appears both in my Creation and preservation is too wonderful and excellent for me, I cannot attain unto it: it excels the reach of my apprehension even to wonder and astonishment.*

6. *Whither then shall I go from thy Spirit which filleth the world, and containeth all things? or whither shall I go from thy presence, who art every where by thy Essence, Power and Presence both within, and without the world?*

7. *If I climb up into heaven thou art there in highest Majesty and Glory:*

if

if I go down to hell, thou art there also :
in the nether hell by the execution of
thy righteous judgments, and in the
grave also , for that very dust where-
into the dead bodies of men are dissol-
ved, is preserved from annihilation by
thy essential presence therewithal.

If I take the wings of the morning,
which even in a moment overspreads
and embeams the face of the whole
earth, and be conveyed as swift as
lightning to *remain in the utmost parts*
of the Sea, beyond all the habitable
parts of this inferior world.

8.

Even there thine hand of powerful
influence *shall lead me :* I should not
otherwise live and move, and have a
being : *And thy right hand* which
renders to every man according to
his works *shall hold me* to give an ac-
count of all my wayes and doings.
I will not therefore assay to fly from
thee, though justly displeased for my
sins ; but rather upon the wings of
true Repentance, I will fly unto thee :
even into the arms of thy unspeakable
mercy, through the merits of my
dearest Saviour.

9.

If I say, through the deceitful
imaginations of my darkned heart,

10.

H

surely

surely the darkness, which hideth all things from the sight of men, shall cover me from the sight of God also: I shall soon be convinced of the folly of such a gross conceit, for then shall my night, the most secret of my thoughts, and closest deeds of darkness be turned unto day, be as clearly seen as in the noon day Sun.

11. *Yea the darkness, that which is such to us, is no darkness with thee; the darkness and light to thee are both alike, who seest all things in the brightness of thine own transcendent Essence, without the mediation of material light.*

12. *For my reins are thine, my innate and most secret lusts and pronenesses to evile scape not thy scrutiny, and view: Thou hast covered me in my mothers womb, by the influence of thy Power and Providence I was in the materials of my being preserved from abortion.*

13. *I will give thanks unto thee as for my being, so also that I am fearfully and wonderfully made, my Formation in my mothers womb being a prodigious piece of workmanship: and indeed marvellous are all thy works both*

both of Creation, Preservation —

My bones though hid from the eyes of men, under the covering of flesh and skin, *are not hid from thee*, for they are framed by thee, *though I be made secretly*; both invisible, and inconceivable is the way of my Formation, *and fashioned* like some curious Embroidery, or Net-work through the variety of my spreading Veins, Arteries, Sinews, Ligaments, *beneath in the earth* or in my mothers womb, than the which the earth affords not a more secret shop or work-house.

14.

Thine eyes of Prescience, Power and Providence *did see my substance yet being unperfect*, decree me to be a living man, when I was yet but an unshapen Embryo: *and in thy Book were all my members written*, every joynt, sinew, vein, were delineated as in a Book by thy hand of power, goodness and wisdom.

15.

Which day by day were fashioned, grew up by degrees into a perfect shape, and proportion of parts, *when as yet a little space before there was none of them*, they did not exist in nature, or were no other than a

16.

deformed Lump of unclean Seed:

17.

How dear and precious, yea mysterious and profound are thy counsels unto me, O God, when I consider with what an unfathomed depth of wisdom, mercy and justice thou dost order all things in heaven and earth: O how great is the sum of them, the number, variety, use, and beauty of them cannot be sum'd up.

18.

If I tell them, I undertake an impossible task, for they are more in number than the sand upon the Sea shore which cannot be numbred: and therefore when I awake up I am present with thee in contemplation of thy marvellous works, and of thy good providence over me, both sleeping and waking.

19.

Wilt thou not slay the wicked, O God, who forget thee, and the wondrous works which thou hast done? Depart from me ye blood-thirsty men: I will not communicate with you in your sinful desires, and doings, which tend to the murder and everlasting destruction of immortal Souls.

20.

For they speak unrighteously against thee: If they speak of thee,
O

O Lord, 'tis not aright and as becometh the honour of thy Name: *And thine enemies take thy Name in vain.* And therefore they are thine enemies, because thy Name which is great, wonderful and holy, is profaned by them.

Do not I hate them, O Lord, that hate thee? I should not otherwise love thee, O Lord, did I not hate all them; not in their persons, but in their sinful actions, whereby they are hateful and offensive to thy Majesty. *And am not I grieved with those that rise up against thee?* Their rebellion and disobedience is a great grief, and a wound unto my spirit.

211

Yea, I hate them right sore, as though they were mine enemies, even because they are thine enemies, through the iniquity of their doings: And herin,

22.

Try me, O God, as the silver is tryed, when the dross is purged thence: that I may both love mine enemies as they are mine, but hate them as thine: *and seek out the ground of my heart,* purge out that Core of corruption from whence all

23.

unlawful love, and hatred issues:
Prove me, and examine my thoughts:
Purifie my Soul in all her imaginations, affections and intentions, that no dregs of sinful pollution cleave thereunto.

24. *Look well if there be any way of wickedness in me:* Assist me by thy all-seeing Spirit to look into mine heart, and diligently to search, and try my ways, lest in any respect I swerve from thy most holy Laws: *And lead me in the way everlasting,* the way that leads to the full enjoyment of thee, my God, the fountain of everlasting Life and Happiness, that without distraction or cessation, I may ascribe

Glory to the Father, &c.

As it was in the beginning, &c.

CHAP. VIII.

*Of Meditations fitted to every
Dayes ordinary Actions, and
several Dispositions of the Soul
of men.*

*When you go forth out of your
House or Chamber, Say,*

THe Lord preserve my going Ps. 121. 8.
out, and my coming in : from
this time forth for evermore.

He shall give his Angels charge Ps. 91. 11.
over thee : to keep thee in all thy
wayes :

In their hands they shall bear thee, 12.
lest at any time thou hurt thy foot
against a stone.

O hold thou up my goings in Ps. 17. 5.
thy paths : that my footsteps slip not.

Hold thou up my goings in thy
paths : that I may dayly perform my
Vows.

Lead me forth in thy Truth, and Ps. 25. 4.
learn me : for Thou art the God of
my Salvation, in Thee hath been my
hope all the day long.

H 4.

As

As you walk or travel by the way.

Joh. 14. 6. *I am the Way, the Truth, and the Life*, saith my blessed Redeemer: *The Way* I must follow; *the Truth* I must believe; *the Life* I must hope for: *the Way* which leadeth me; *the Truth* which teacheth me; and *the Life* whereunto he bringeth me: *the Way* is undefiled, *the Truth* is infallible, and *the Life* without end.

Blessed are they that are undefiled in this Way, and walk in this Truth, that leads to life everlasting.

As you stand upon some high Place.

Ps. 36. 5. Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.

6. Thy righteousness standeth like the strong mountains: and thy judgments are like the great deep.

7. Thou, Lord, shalt save both man and beast, how excellent is thy mercy,

O

O God! and the children of men
shall put their trust under the sha-
dow of thy wings.

They shall be satisfied with the 8.
plenteousness of thy House: and
thou shalt give them drink of thy
pleasures, as out of the river.

For with thee is the Well of Life, 9.
and in thy Light shall we see Light:
*even the light of joy unspeakable and
glorious in the light of thy Counte-
nance.*

*As you behold pleasant Grounds,
and variety of Objects.*

O Lord, how manifold are thy 104.244
works! in wisdom hast thou made
them all: the earth is full of thy
riches:

So is the great and wide Sea also: 25.
wherein are things creeping innu-
merable, both small and great
beasts,

These wait all upon thee, that thou 26.
mayst give them meat in due season.

When thou givest it them, they ga- 27.
ther it: and when thou openest thine
hand, they are filled with good.

H 5

When

28. When thou hidest thy face they are troubled: when thou takest away their breath they dye, and are turned again to their dust.
29. When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.
31. The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works.
32. The earth shall tremble at the looks of Him: if he but touch the hills they shall smoke.
33. I will sing unto the Lord as long as I live: I will praise my God while I have my being.
34. And so shall my words please him: my joy shall be in the Lord.
35. As for sinners they shall be consumed out of the earth: and the ungodly shall come to an end: Praise thou the Lord, O my Soul, praise the Lord.

*Glory be to the Father, &c.
As it was in the beginning, &c.*

*When you hear or see any
thing extraordinary.*

Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of Saints. *Rev. 15. 3.*

Who will not fear thee, O Lord, and glorifie thy Name? For thou only art holy. *4.*

Blessed be the Lord God, even the God of *Israel*, who only doth wondrous things. *Ps. 72. 18.*

And blessed be the name of his Majesty for ever: And all the earth shall be filled with his Majesty, *Amen, Amen.* *19.*

*When you hear the Clock, or
see the hour of the Day.*

How fast doth hour after hour come on: time hastening to be swallowed up of Eternity.

Man is like a thing of nought: his time passeth away like a shadow. *ps. 144. 4.*

Our

Pl. 90. 9.

Our days upon earth are as a shadow : and we bring our years to an end as a tale that is told.

12.

So teach me to number my days : that I may apply my self unto wisdom : wisely providing for that long day, wherein the Sun of Righteousness shall shine without setting.

*When you go to Read or
Study.*

2 Tim. 2.

15.

Study to shew thy self approved unto God, a workman that needeth not to be ashamed, rightly dividing the truth.

M. 119.

Open thou mine eyes, O Lord, that I may see the wondrous things of thy Law, in the true sence and meaning of thy holy Spirit therein, being not deceived by any false glosses, and misinterpretations of men.

Jam. 1. 25.

Grant, blessed Lord, that what I Read or Meditate may conduce to a more clear understanding of thy Will : and that I may confirm the same by the holiness of my Life : being not a forgetful hearer, but a doer of thy work.

Be.

Being wearied therewith.

Much study is a weariness to the flesh: And of making Books there is no end. Ecc1.12.12

Turn again unto thy rest, O my Soul, return to converse with thy God, who is the center in whom alone the immortal Soul finds rest: Harken unto the sweet refreshing call of thy dear Lord and Saviour, saying,

Come unto me all ye that are weary and heavy laden, and I will refresh you. Mat.11.18

Behold, I come, holy Jesus, relying upon this, and that other gracious saying, In me ye shall have peace, but in the world ye have tribulation: but be of good cheer I have overcome the world. S. Joh. 16.
33.

Lord, let me never be weary in well-doing, but when I may do better: and prevent me in all my doings with thy most gracious favour, and further me with thy continual help, that in all my Prayers and Meditations, studies and endeavours begun, continued and ended in thee, I may
glo-

glorifie thy holy Name : and finally obtain everlasting life, through Jesus Christ.

When you go about any worldly Employment.

God shall bring every work into
Eccl. 12. judgment, with every secret thing;
14. whether it be good, or whether it be evil.

Pf. 141. 4. O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness: neither let me be ensnared with their delights.

2 Tim. 4. Deliver me, O Lord, from every
18. evil work, and stablish me in every good word and work.

Blessed Jesus, let all my works be accepted through the merits of thy sacred and renowned actions, and the imperfections thereof pardoned through Faith in thy blood, *Amen.*

When you are sad, or discontented.

When I am in heaviness I will think upon God : when my heart is vexed I will complain, even unto God will I make my moan. Ps. 77. 3.

Why art thou so full of heaviness, O my Soul : and why art thou so disquieted within me ? Ps. 42. 6,

Put thy trust in God : for I will yet give him thanks for the help of his Countenance. 7.

Put thy trust in God and be doing good : whilst I do the thing that is good, and abstain from evil, I may reasonably hope (upon my devout Prayers) for the return of God's favour unto me : and that the light of his Countenance shall dispel all my darksome imaginations, all my gloomy fears, and the perturbations of my Spirit. Ps. 37. 3.

Return, return, O Lord God of hosts, and cause thy face to shine upon thy servant : O shew the light of thy Countenance, and I shall be whole.

When

When you sit idle.

Mat. 20. 6. Why stand you here all the day idle? the Devil who tempteth unto all other sins is himself tempted by idleness.

Mat. 13. 36. Watch ye therefore, for you know not when the master of the house cometh: at Even, or at Mid-night, or at the Cock-crowing, or in the Morning.

37. Lest coming suddenly he find you sleeping.

*Upon wandring, wanton.
Eyes.*

Eccles. 31. 13. A Wicked eye is an evil thing, and what is created more wicked than an Eye? and therefore it weepeth upon every occasion.

How dare I look up unto Heaven, which is the throne of Gods Purity, with those eyes that have been set upon vanity and iniquity?

A wise mans eyes are in his head : Eccl.2.14.
but the eyes of a fool are in the ends
of the earth.

I have made a Covenant with mine Job 31. 1.
eyes, not to look upon a maid.

For whosoever looketh upon a Mat. 5.28.
woman to lust after her, hath already
committed adultery with her in his
heart.

But mine eyes shall be ever looking Ps. 25. 15.
unto the Lord : for he shall pluck my
feet out of the net ; my affections
from being ensnared with unlawful
objects.

*When you are tempted to
any Sin.*

Meditat. I.

Avoid Satan, thou wicked and un-
clean spirit avoid : Thou hast no
part or lot in me.

I am solemnly devoted to the ser-
vice of my God, and my Jesus, and
thy sworn adversary. I have solemnly
abjured thee, and all thy works : and
must not now yield to any of thine
unclean suggestions.

Be.

Ps. 57. 1.

Be merciful unto me, O God, be
merciful unto me, for my Soul trust-
eth in Thee, and under the shadow of
thy Wings shall be my refuge until
this tyranny be overpast.

2. I will call unto the most high
God : even to the God that shall
perform the cause I have in hand.

3. He shall send from Heaven and
save me : from the reproof of him
that would eat me up.

4. God shall send forth his mercy and
truth : my Soul is among Lyons :
the Devil and his Angels have too
great a hank upon my Soul.

But my trust is in the tender mer-
cy of my God : therefore I shall
not fall.

Meditat. II.

When I am tempted to any evil, I
complain of the Devil : but my self
is the greatest Devil to my Soul,
whilst I do not deny my self the ful-
filling of its irrational appetites.

All the forces wherewith the ene-
my fights against my Soul are within
me : 'Tis from those warring mem-
bers within, they are both raised, arm-
ed and maintained. But

But whensoever I call upon God, *Pf. 56. 9.*
then shall mine enemies be put to
flight : this I know, for God is on
my side.

In Gods word will I rejoyce : in *10.*
the Lords word will I comfort me.

Yea in God have I put my trust : *11.*
I will not fear what man (or Devil)
cando unto me.

Meditat. I I I.

Being Tempted, Say,

'Tis the Lords cause I must now
maintain, 'tis his quarrel I must
fight : for the grand enemy of God
and Man, would now rob God of
his Honour, and of that Obedience
which is due to his most holy Laws :
and I being Tempted am thereby
challenged to be the Lords Cham-
pion.

But I will not trust in my Bow, *Pf. 44. 7.*
'tis not my Sword that shall save me.

But it is thou, Lord, that savest *8.*
us from our enemies : and puttest
them to confusion that hate us.

Arise,

Pl. 74.23,

Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee dayly.

24.

Forget not the voice of thine enemies: the presumption of them that hate thee encreaseth ever more and more.

*Meditat. IV.**Upon Temptations.*

The victory over the Devil, and all his temptations were easily obtained, could I but once get the mastery over those lusts; which war against the Soul.

In which spiritual warfare, the banner under which I must fight, is the Cross of my Redeemer: by the vertue whereof all my intestine foes may be vanquish'd in the Crucifixion of them: and the old man with all his mutinous troops of deceivable lusts be subdued, and led captive in the Chains of holy Mortification.

O blessed Jesus, the Captain of my Salvation, strengthen and encourage me, manfully to fight under thy banner against all my ghostly adversaries:
And

And let thy Grace so prevent and follow me, that I may follow thee by the Cross to the Crown, through the School of Grace to the Throne of Glory. *Amen.*

Upon the Prevailing of any Temptation.

I will say unto the God of my strength, why hast thou forgotten me: and why go I thus heavily, while the enemy oppresseth me? Ps. 42. 11.

My bones are smitten asunder as with a Sword; while mine enemies that trouble me cast me in the teeth. 12.

Namely, while they say daily unto me: where is now thy God? 13.

Have mercy upon me, O God, have mercy upon me: raise thou me up again and I shall reward them: being more careful to resist the Devil, and all his suggestions. Ps. 41. 10.

Forsake me not, O Lord my God: be not thou far from me. Ps. 38. 24.

Haste thee to help me, O Lord God of my Salvation.

Having

*Having escaped a Tem-
ptation.*

Pl. 18. 3,

The snares of death compassed me round about : and the overflowings of ungodliness made me afraid.

4.

The pains of hell came about me : the snares of death overtook me.

Pl. 124. 1,

If the Lord himself had not been on my side I may well now say : if the Lord himself had not been on my side,

3.

The waters of Temptation had drowned me, and the stream had gone over my Soul.

4.

Yea the deep waters of the proud had gone even over my Soul :

But praised be the Lord who hath not given me over for a prey unto their teeth.

5.

My Soul is escaped even as a Bird out of the snare of the Fowler : the snare is broken and I am delivered.

6.

Our help standeth in the Name of the Lord : who hath made heaven and earth : To whom be all Glory.

Glory be to the Father, &c.

As it was in the beginning, &c.

When

*When you Hunger, or
Thirst.*

I.

Blessed are they that hunger and thirst after righteousness: for they shall be satisfied. They shall receive such a satisfaction, as the most delicious of bodily meats and drinks cannot give. Mat. 5. 6.

He that drinketh of this water shall thirst again: but whoso shall drink of the water that I shall give him, shall never thirst. Joh. 4. 13.

But the water that I shall give him, shall be in him a Well of living water springing up to everlasting life. 14.

Lord, evermore give me this water that I thirst not.

'Tis the Graces of thy holy Spirit I humbly beg: which alone can satisfy the vast desires of my Soul.

II.

Labour not for the meat that perisheth: but labour for that meat which Joh. 6. 27.

which endureth to everlasting life :
 which the son of man shall give unto
 you : for him hath God the Father
 sealed : sent into the world to be
 the incorruptible Food of our im-
 mortal Souls.

Verse 50. This is the Bread that came down
 from Heaven, that a man might eat
 thereof and not dye : Lord, ever-
 more give me this Bread? 'Tis thy
 blessed self, Holy Jesus, I humbly
 beg to be the Food of my Soul;
 in Grace here, in Glory hereafter.

III.

The Souls of just men made per-
 fect hunger not, thirst not, but are
 as the Angels in Heaven, who nei-
 ther eat, nor drink as we mortals do
 upon earth : And yet they feast
 continually, being satisfied with the
 blissful presence of God.

'Tis thy imperfection and infelici-
 ty (O my Soul) to desire corporal
 meats and drinks, to sustain thy frail
 tabernacle of flesh.

But blessed be the Lord my God,
 who hath not made me like the beasts
 that perish, capable only of a sensual
 happiness

happinefs in fowing to the flefh from whence only corruption is reaped; but of a felicity perfect, folid, everlafting in the beatifical vifion and fruition of his divine goodnefs: in whose prefence there is fulnefs of Joy: and at whose right hand there is pleasure for evermore.

After you have Eaten, or Drunk.

I.

I have now allayed the importunate craving of my appetite; and my body is fatisfied with material food: but nothing can fatisfie my Soul but to behold the prefence of God in righteoufnefs.

Awaken, blessed Lord, awaken up my Soul after thine own likenefs: for that only can give me a true and lafting fatisfaction, *when I awake up after thy likenefs I fhall be fatisfied with it.* Pf. 17 ult.

I

Praise

I I.

Pl. 103.1. Praise the Lord, O my Soul, and
all that is within me praise his holy
Name.

4. Who satisfieth thy mouth with
good things: making thee young and
lusty as the Eagle.

Pl. 107.8. O that men would praise the Lord
for his goodness: and declare the
wonders that he doth for the children
of men.

9. For he satisfieth the empty Soul:
and filleth the hungry Soul with
goodness.

But I am less than the least of all
the mercies shewed unto thy servant,
unworthy to have my heart filled with
food and gladness; having too fre-
quently abused thy good creatures of
meats and drinks to Riot and Excess
therein.

Pl. 19.14. O satisfie me with thy mercy, and
that soon; so shall I rejoyce and be
glad all the days of my life.

when

*When you are asked an Alms
being able to Relieve.*

I.

How much am I bound to the good providence of my heavenly Father who hath raised my condition in this world to be of the number of those that abound, and not of them that want, since 'tis more blessed *Act. 20. 35* to give than to receive?

Blessed Lord, vouchsafe to give me a heart full of Compassion, an eye full of pity, and a hand open and bountiful, according to my ability towards my poor needy Brethren: *He that soweth sparingly shall reap sparingly: and he that soweth bountifully shall reap bountifully.* *2 Cor. 9. 6*

II.

I have not deserved to enjoy more worldly wealth, than this poor person who now begs to be supplied out of my store: But such is the great goodness of my God towards me,
I 2 that

that he hath not only given me Food and Rayment, but also wherewithal to expresse my gratitude and love to God by my ready relief of my Christian Brethren. Blessed be God, who hath not only given me ability, but this opportunity also, *to lay up in store for my self a good foundation against the time to come, that I may lay hold on eternal life.*

*When you hear others evil
spoken of.*

Lord, if I be not as bad, or worse than these persons I now hear traduced, I have the more reason to praise thee, who by thy grace and goodness hast preserved me from such miscarriages.

But did I truly reflect upon mine own misdemeanors I should have little reason to intend the reproaches of others.

Lord, who shall dwell in thy Tabernacle, or who shall rest upon thy holy hill?

Ps. 15 3. He that hath used no deceit in his tongue: nor done evil to his neighbour,

bour, and hath not slandered his neighbour.

When you hear your self reproached.

As for me I was even as a deaf Pl. 38, 13^b man, and heard not : and as one that is dumb, that doth not open his mouth.

I became as one that heareth not : and in whose mouth are no reproofs.

24.

I will patiently bear my reproach because I have sin'd against the Lord.

The Disciple is not above his Master, nor the servant above his Lord.

Mat. 10. 25

It is enough for the Disciple to be as his Master, and the servant as his Lord : if they have called the master of the house, Beelzebub, how much more shall they call them of his household ?

26.

For what glory is it, if when you be buffeted for your faults you take it patiently ?

1 Pet. 2. 20

But if when you do well, and suffer for it, ye take it patiently, this is acceptable with God.

- 21, For even hereunto were ye called :
because Christ also suffered for us,
leaving us an example that we should
follow his steps.
- 22, Who did no sin, neither was any
guile found in his mouth.
- 23, Who when he was reviled, reviled
not again, when he suffered he threat-
ned not, but committed himself to
him that judgeth righteously.

*When you are crost in any your
worldly desires, or interests.*

Ecclus. 2. 4 Whatsoever is brought upon thee,
take chearfully ; and be patient when
thou art changed to a low estate.

5. For gold is tried in the fire, and
acceptable men in the furnace of ad-
versity.

Blessed Jesus, since thy kingdom
is not of this world, let not me, thy
devoted servant and subject, either
desire or hope to be happy upon
earth : but grant me so to love what
thou commandest, and desire what
thou dost promise, that among the
sundry and manifold changes of the
world, my heart may surely there be
fixed

fixed where true joyes are to be found.

*When you suffer severall kinds
of Affliction.*

This, O Lord, is the portion of thy people: and I know, O Lord, and do verily believe 'tis of thy goodness thou hast caused me to be troubled.

But far, very far short are my sufferings to those of thy blessed Apostle, professing of himself, *In labours abundant, in stripes above measure, in prisons more frequent, in deaths often.* 2 Cor. 11. 23.

Of the Jews, five times received I forty stripes save one. 24.

Thrice was I beaten with rods: once was I stoned: thrice I suffered shipwrack, a night and day I have been in the deep. 25.

In journeyings often, in perils of waters, in perils of Robbers, in perils by my own Countrey men, in perils by the Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in penits among false Brethren. 26.

27.

In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness — Such a heap of troubles be-tiding an innocent, active blessed man, may surely move me to bear patiently my smaller proportion of affliction, remembering that all things work together for good to them that love God.

Ro. 8. 28.

When you suffer any bodily Pain.

Both this, and the greatest of the pains my corruptible flesh can possibly suffer, are but as a Flea-biting to the least of the pains of the nether hell : And these my sins have justly deserved : but, blessed Lord, let me have my punishment in this life, and spare, O spare me in the life to come.

I am not master of my self, except in patience I possess my Soul, in spite of what flesh can do unto me.

Ecclus. 1.
22,

A furious man cannot be justified, or escape punishment : for the sway of his fury shall be his destruction.

A

A patient man will bear for a time :
and afterwards joy shall spring up
unto him.

23.

He will hide his words for a time :
and the lips of many shall declare his
wisdom.

24.

I know, O Lord, that thou dost
not willingly afflict the Sons of men :
S. Paul had his thorn in the flesh, but
'twas to prevent the swelling of his
heart with spiritual pride and vain-
glory : And I humbly beg, O Lord,
that my present pain in body, may
through my patient sufferance con-
duce to the better health of my
Soul.

2 Cor. 12. 7

And O that I were as feelingly
sensible of the many sores and diseases
of my Soul, as I am now of my bodily
pains : I should then more affectio-
nately and with greater devotion
apply myself to the great Physician
both of Soul and Body.

*Being sensible of your want of
Knowledge and Wisdom.*

Who will set scourges over my
thoughts : and the discipline of wis-
dom.

Eccles. 23.

2.

dom over my heart? that they spare me not for mine ignorances, and pass not by my sins.

3. Lest mine ignorances increase, and my sins abound to my destruction.

That it may please thee, O Lord, to forgive me all my negligences and ignorances, and to endue me with the Grace of thy Holy Spirit, to amend my life according to thy Word.

Wisd. 9. 1,

4.

O God of my Fathers, and Lord of all mercy, give me wisdom that fitteth by thy Throne: and reject me not from among thy Children.

10.

O send her out of thy holy Heavens: and from the Throne of thy Glory: that being present she may labour with me: that I may know what is pleasing unto thee.

1 Cor. 13.

2.

Though I have the gift of Prophecie, and understand all mysteries, and have all knowledge: and though I have all Faith, so that I could remove mountains, and have not Charity it profiteth me nothing.

*Being dull and averse from
holy Duties.*

How long wilt thou forget me, Psal. 13. 1. 1.
O Lord, for ever? how long wilt
thou hide thy face from me?

How long shall I seek counsel in 2,
my Soul, and be so vexed in my
heart? how long shall mine enemies
triumph over me?

Consider and hear me, O Lord, 3,
my God: lighten mine eyes that
I sleep not in death.

Lest mine enemy say, I have pre- 4,
vailed against him: for if I be cast
down they that trouble me will re-
joyce at it.

But my trust is in thy mercy: and 5,
my heart is joyful in thy Salvation.

I will sing of the Lord, because 6,
he hath dealt so lovingly with me:
yea I will praise the Name of the
Lord the most high.

Glory be to the Father, &c.

As it was in the beginning, &c.

Upon

*Upon the sense of your Sins: and
the mispending of your Time.*

When I call to mind the dayes of my vanity, and the sins of my younger and wanton years: when I commune with mine own heart, and search out my spirits.

When I remember how little a portion of my Time hath been employed in the service of my God: and how much hath been spent in the service of Sin and Satan, and the fulfilling of mine own unruly Lusts.

When I consider how small, or no treasure of good works I have laid up in Heaven, and what a mass of sinful works I have treasured up against the day of wrath; my spirit is wounded within me, and my heart within me is desolate: my flesh trembleth for fear of thee, and I am afraid of thy Judgments.

Mal. 25. 5,

Call to remembrance, O Lord, thy tender mercies: and thy loving kindness which have been ever of old.

Oh.

Oh remember not the sins and offences of my youth, nor of my riper years: O deal not with me after my sins, neither reward me after mine iniquities: but according to thy mercy think thou upon me, O Lord, for thy goodness.

And as thou tellest my sittings: *Pl. 56. 8.*
so put my tears into thy bottle: that as my sins, so my sorrows for sin may be noted in thy Book.

Assist me to redeem that precious time, which I have too much mispent in vanity and iniquity.

Oh spare me a little, that I may *Pl. 39. 13*
recover my strength: before I go hence and be no more seen.

*Holy Resolves of future
Holiness.*

Unto thee, O God, will I pay my *Pl. 56. 12.*
vows: unto thee will I give thanks.

For thou hast delivered my Soul *13.*
from death, and my feet from falling:
that I may walk before God in the
light of the living: that enlightened
with divine Grace, I may enjoy the
light of life immortal before God for
ever. Teach

Psal. 86. 11 Teach me thy way, O Lord, and I will walk in thy Truth: O knit my heart unto thee, that I may fear thy Name.

12. I will thank thee, O Lord my God, with all my heart, and will praise thy Name for evermore.

13. For great is thy mercy toward me: and thou hast delivered my Soul from the nethermost hell: adding day after day unto my life, and space for repentance unto my days.

Pl. 108. 1. O God my heart is ready, my heart is ready: I will sing and give
Rom. 2. 4. praise unto the Lord, for the riches of his goodness, forbearance, and long-suffering, leading me to repentance.

And my heart is ready, O God, my heart is ready to do thy will, and to keep thy Commandments: only strengthen me with thy divine Grace to do what thou Commandest, and then Command whatsoever pleaseth thee.

My heart is ready both to serve thee in all the duties of holy Religion, and to serve my neighbour also, in the duties of Innocence and Beneficence, and to watch over my self.

self against all irrational desires: that denying ungodliness and worldly lusts, I may now for the future, live soberly, righteously, and godly in this present world. Tit. 2. 12.]

Looking for that blessed hope, and the glorious appearance of the great God, and of our Saviour Jesus Christ.

13.

Holy Breathings of the Soul after God.

As the Hart hunted and wearied *Psal. 42. 1,*
panteth after the water brooks for refuge and refreshment: so *my Soul* in her weary pilgrimage pursued by her ghostly enemies, *longeth after thee, O God,* in whom the weary findeth rest and the persecuted succour and support.

My Soul is a thirst for God, even for the living God the fountain of living waters: *when shall I come to appear before the presence of God?* 2.

Oh my God, when will that happy hour come, wherein I shall be satisfied with thy presence? wherein I shall praise thee according to my duty
and

and desire ? wherein thou wilt be all in all to my Soul ? When I awake up after thy likeness, I shall be satisfied with it : till then, I must not hope to enjoy any real, solid contentment. For,

Pf. 73. 24. *Whom have I in heaven but thee ? and there is none upon earth, that I desire in comparison of thee :* There is none in heaven or earth that can satisfie the desires of my Soul, which being stamp't after the image of God, and capable of her Creator, cannot be filled with the greatest sufficiency of all created Beings.

25. *My heart and my flesh faileth :* my flesh will soon wither, and fail to be the habitation of my Soul, and my heart will be also swallowed up of sorrow and despair, *but that God is the strength of my heart, and my portion for ever.*

L I.

Nal. 63. 1. *O God, thou art my God, my God, and my All :* all that I am, and all that I have, and all that I hope to be ; and therefore, *early will I seek thee :* in the morning of the day, in the morn.

morning of my life, in the morning or light of divine Grace; for 'tis thereby I am excited both early and late to seek thee.

My Soul thirsteth for thee, my flesh also longeth after thee: my flesh, that being in subjection to the Spirit, both Soul and Body may rejoyce in thee, in whom alone true joy and satisfaction is attainable: for I am here in a barren and dry land, where no water is: such is the wilderness of this world, it affords no waters of refreshment to satisfy the desires of the immortal Soul. 2,

Thus have I waited for thee in holiness. And O that I could wait for thee, and wait upon thee, with such separate affections from all sensuality and earthiness, *that I might behold thy power* which is chiefly manifested in shewing mercy and pity: *and thy glory,* even the Glory of thy Grace and Favour. 3,

For thy loving kindness is better than the life it self: without thy loving kindness, O my God, my life of nature is but a living death, and my life of Grace with the hopes of the life of Glory are but the glimpses and 4,

and scattered raies of thy loving kindness ; and therefore *my lips shall praise thee*, and this also is an effect of thy loving kindness, that my heart dictates to my lips to praise thy Name.

Ps. 89. 16, Blessed is the people, O Lord, that can rejoyce in thee : they shall walk in the light of thy Countenance.

17, Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18, For thou art the glory of their strength : and in thy loving kindness thou shalt lift up our horns.

19, For the Lord is our defence : the holy one of Israel is our King.

Blessed be the Lord God of Israel, from everlasting and world without end : and let all the people say, *Amen* : even so *Amen*.

Glory be to the Father, &c.

As it was in the beginning, &c.

MEDITATIONS

*Of Fasting and Almsgiving to be
practised with holy Prayer
and Meditation.*

THat my Prayers and Meditations may ascend into Heaven, and be there treasur'd up to my comfort in the day of my account, 'tis necessary that the Christian duties of Fasting and Almsgiving be frequently intermixed; for these are the Two Wings whereupon Holy Prayer is mounted into Heaven, and graciously accepted in the presence of God.

These Three are those *spiritual Sacrifices acceptable unto God by Jesus Christ*, whereby every sincerely devout Christian as a member of the holy mystical Priesthood, sacrificeth all that he is, and all that he has unto God, from whom he hath received all. His *Soul* is poured forth by Prayer: his *Body* is sacrificed by Fasting: and his *Goods* are offered by Almsgiving.

1 Pet. 2. 3.

Heb. 13. 15

16.

Ro. 12. 1.

Phil. 4. 18.

We

We have no more to give; and not in some considerable proportion to give them unto God, is to rob him of that tribute which is due unto him, as an acknowledgment that all we are, and all we do poss. is held from him *in Capite*, as the chief Lord of all.

To pretend that all these Christian duties are implied, and may be supplied through the fulness of Faith in Christ, is a false and mistaken notion of the holy and true Christian Faith, which both Commends and Commands, not the airy empty notions, but the real performance of all these Religious duties.

Our blessed Lord, in his heavenly Sermon on the Mount, joyns these together, and we may not without danger to our Souls presume to part them, or vainly conceive that any one without the other will be accepted of God: but being all sincerely practised as our Lord directs, *Mat. 6. 1, 5. 16.* we shall then as he Commands, *lay up for our selves treasure in Heaven, where are neither moth nor rust. ver. 20.*

Thus

Thus devout *Cornelius* sent up such *A&T. 10. 2.*
a plentiful treasure into Heaven, as *3. & v. 30.*
brought down thence one of those
Celestial Spirits for his guidance and
direction in the ways of life,

Holy Prayer is that whip which
drives the Devil and all his Tem-
ptations out of the Temple of the
heart, leaving it to the possessi-
on of the Holy Jesus: and Fast-
ing is as that Scope or Besom which
sweeps and keeps clean this spiritual
Temple of the Lord: by both con- *Mar. 9. 29*
joyned, the strongest Devil is master'd
and ejected: Prayer is as the Chain
which tyes up Satan, and by Fasting
the Chain is strengthened and made
to hold.

But a Three-fold Cord is not easily
broken: if with your Prayers and
Fasting you conjoyn the Christian
acts of holy Charity also: a Chain
of these several links composed, will
not only tye up the Devil, that his
temptations shall not reach to hurt
your Soul, but also secretly bind the
hands of the Almighty, that they be
not stretched out for the punishment
of your by-past Transgressions: for
Charity shall cover a multitude of sins. 1 Pet. 4. 8.
Let

Let not the lust of the flesh, or the lust of thine eyes so bewitch thee (O my Soul) as to rob thy God of what is due unto Him, both from thy Body and Estate.

Whilst thou courtest thy God with Prayers alone, thou servest him with what doth cost thee nothing; nothing but the labour of thy lips: 'Tis my self, my whole self the Lord requires with my Prayers: *my Soul* in its devoutest affections; *my Body* in the mortification of all its exorbitant Lusts; *my Goods* in the relief of my wanting Brethren: otherwise my Prayers will flag and grovel here below, when they want these spiritual Wings whereupon to mount to the Throne of Grace *to find Mercy and to obtain Grace in the time of need.*

MEDITATIONS

Upon Unity in the Publick Worship of God.

Such as be truly members of
 Christs mystical body, *The holy
 Catholick Church*, do conceive that
 they ought to be unanimous in the
 service of God, as the only way upon
 earth to partake of the benefits of
the Communion of Saints.

1.

That we should all joyn in Prayers
 unto God after one way, and one
 manner is not only Comanded by
 our Lord, *Mat. 6. 9.* but also in the
 use of the same words, *Luk. 11. 2.*
 whereunto also we are admonished,
Rom. 15. 6. that ye may with one
 mind, and with one mouth glorifie God
 the Father of our Lord Jesus Christ.

2.

'Tis observable by sad experience,
 that variety of Prayers in Publick by
 Ministers of the same Church, hath
 bred and so doth still foment variety
 in opinions: and various opinions in
 Reli-

3.

Religion have bred such a contrariety of affections as hath dissolved all the bonds of Christian Charity.

4. Under the sad pressure of this Schism, we have a long time groan'd, and been brought even to the last gasp of expiration: nor can we hope to have the still bleeding wounds of our Divisions healed (whatever other remedies may be prescribed) till waving that fondness which most men have for private Prayers in a Publick Congregation, we do all joyn with Reverence and Devotion in those Holy Prayers, and divinely inspired Praises of God, which are prescribed, and have been practised in the Church of Christ in all the Ages thereof.

5. We cannot reasonably imagine that our various and multitudinous private Prayers, in Publick do conduce to the more pleasing of God, who requires no such service from us, and cannot be pleased with such Prayers as are breaches of our solemn promises when ordained Ministers of the Church: no alas, such prayers are

are not to please God but to please men, to tickle the itching Ears of men of corrupt minds : and 'tis the scratching of these Ears that hath brought such a scab upon the Church, as hath fester'd, and eaten into her bowels, and endanger'd the very life and being thereof.

We all profess to worship one God in Trinity, and this Trinity in Unity ; but this we do not, nay this we cannot do without Unity and Unanimity and Uniformity in our divine Worship : but this Unity is destroyed by dividing from that Sound and Orthodox Worship which the Church of Christ exhibits to her Lord : whilst each man advances his own private conceptions in Prayer above, if not in opposition to the publick commanded Forms. 6.

God whose very *Being* is Unity, is the Author and great lover of Unity, especially in the Worship of his divine Majesty : and the Devil is the author and great promoter of all Division : 'tis his very *Being* as he is a Devil, for he became so, by *dividing* from 7.

from the Church of God, viz, from the Church which is now Triumphant in Heaven: and therefore his Instruments they are, who either in Doctrine or Worship, *divide* from the true Church of Christ here Militant upon Earth.

The CXXXIV. Psalm

PARAPHRASED.

Verse 1. **B**ehold how good and joyful a thing it is, both profitable and pleasant for brethren, Sons of one God the Father, and of one Church the Mother, to dwell together in Unity, in the house of God to joyn as members of the same mystical body, in the profession of the same Doctrine, and Practice of the same Worship.

2. 'Tis like the oyntment, which being compos'd of many rich perfumes, sent forth a most sweet odour: fitly representing that sweetness of joy and complacence, which flows from the Union of many hearts and voices in the service of God:

Upon the head, which went down

the beard, even Aarons beard:
on was a type of Christ, and the
 ointment upon his head, typified the
 irtual Unction of Christ our head,
Psal. 45. 7. Heb. 1. 9. which Uncti-
 on of the Spirit from him descended
 upon his Disciples, mystically signifi-
 ed by the High Priests beard: and
 from thence *went down to the skirts of*
his clothing, even to all the other
 parts and members of his mystical
 body: *for of his fulness we have all*
received Grace for Grace, Joh. 1. 16.

As the dew of Hermon which fell
on the hill of Sion: as both these hills
 become fruitful by the dew of hea-
 ven descending on them: so the sons
 of Sion, or people of God, become
 fruitful in the gifts and graces of
 Gods holy Spirit, through their
 Unity and Unanimity in the devout
 service of God: for whilst they glo-
 rifie God with one heart, and with
 one mouth, after one way, and one
 manner, they mightily prevail
 with the one only God, to dwell
 amongst them according to his pro-
 mise, *2 Cor. 6. 16.* and so it fol-
 lows:

3.

4.

For there the Lord promised his blessing, in all assemblies thus united in the service of his Majesty, *Mat. 18. 19, 20.* which is undoubtedly the way to *life for evermore*, which is the height and perfection of all the blessings of God: in the Quire of Heaven, to sing with concordant hearts and voices,

Glory to the Father, &c.

As it was in the beginning, &c.

The Prayer.

O God who art the author of Peace, and lover of Concord, who makest men to be of one mind in a house, and art best pleased with the unanimous agreement of thy people in thy House of Prayer: that it may please thee to rebuke that foul spirit of discord and division intermixt amongst us, which dictates the building of *Babel* by the confusion of Languages in our addresses to the Throne of Grace: And vouchsafe to send the Holy Ghost the Spirit of love and unity, to unite our hearts
and

and tongues in the publick Service of thy Sacred Majesty : make us all as brethren to dwell together in Unity, to joyn in our Prayers in one way, and after one manner, to glorifie thee with one heart, and with one mouth, that the celestial dew of thy blessing may descend upon us so plentifully, to bring forth the fruits of the Spirit, that we may reap in time of harvest life for evermore through Jesus Christ.

K 3

MEDI-

THE
FOURTH PART
OF THE
PRACTICAL
Christian:

Being

Meditations, with Psalms illustrated,
or paraphrased, upon the Four last Things;
1. *Death*, 2. *Judgment*, 3. *Hell*, 4. *Heaven*.

By R. SHERLOCK, D. D. Rector of
Winwick.

*O that they were wise, that they understood this;
that they would consider their latter end.*
Deut. 3 . 29.

L O N D O N,
Printed for R. Royston, 1677.

O F

The Four last Things in

GENERAL.

THe clean Beast which was only commanded to be offered in Sacrifice unto God under the Law, was *such as chewed the Cud*, Lev. 11. 3. and *divided the Hoof*, mystically representing the qualifications of the clean and pure Christian, who is himself that spiritual Sacrifice God requireth under the Gospel. Ro. 12. 1. 1 Pet. 2. 4. 5.

By *chewing the Cud*, holy and divine Meditation is intimated; by *dividing the Hoof*, may be mystically meant *the last end of man*; which is a dividing asunder the Soul from the Body by *Death*, and a separation of the holy from the wicked by *Judgment*, which shall assign to either their everlasting habitations either in *Heaven* or in *Hell*.

Of the Four last things S. Bernard saith, that First, *Death* is of all things

things to flesh and blood most formidable.

Secondly, *Judgment*, than the which there is nothing more terrible and dreadful.

Thirdly, *Hell*, the Torments whereof are insupportable.

Fourthly, *Heaven*, the Joys whereof are beyond apprehension most Blissful and Ravishing.

And these subjects of holy Meditation would prove the most prevalent to turn all persons professing Christianity, from all the errors of their ways, whether in opinion or conversation, would they but seriously consider the punishments that attend the erroneous and sinful, and the blessings wherewith all the Orthodox and Holy shall be Crowned everlastingly.

Ps. 9.17.

The wicked shall be turned into hell, and all the people that forget God.

Wis. 3.1.

But the Souls of the righteous are in the hand of God, and there shall no torment touch them.

They

They that have done good, shall go into everlasting life: and they that have done evil into everlasting fire.

Ath. cr.
Mat. 25.
ult.

This Faith is professed by many, but by few believed with the heart: for he that cordially believes these principles of his Religion, will stand in awe, and sin not; he will not dare in defiance of this Faith, knowingly and willingly to transgress the Laws of the great Majesty of Heaven: and 'tis such a Faith attended by Fear, and this Fear by Care and Caution, that must preserve the Soul from the Torments, and entitle the same to the Joies of the other world.

O that they were wise, that they understood this, that they would consider their latter end.

Deut. 32.
29.

It is the greatest and most comprehensive of all the parts of true wisdom, so to consider as rightly to prepare for our latter end: for to end well is the sum of all our hopes, and of all the happiness we can hope for.

MEDITAT. I.

Pl. 9. 13,

HAVE mercy upon me, O God, and consider the trouble I suffer of them that hate me, my spirit is troubled for the daily incursions of my ghostly enemies: Thou that liftest me up from the gates of death: Such is this frail mortal life, all the ways whereof are vanity and iniquity, even gates leading to death eternal: From the which I humbly beg to be raised up, and exalted by thy right hand.

14.

That I may shew all thy praises within the ports of the daughter of Sion: glorifie thee with thy Church Triumphant in Heaven: I will rejoyce in thy Salvation: to be thus lifted up and sav'd, is a joy unspeakable and glorious.

Pl. 106. 4,

Remember me, O Lord, according to the favour thou bearest unto thy people, and visit me with thy Salvation.

5.

That I may see the felicity of thy chosen, and rejoyce in the gladness of thy people: and give thanks with thine inheritance.

MEDI-

MEDITAT. II.

Of the Shortness and Frailty of this present Life.

MAN that is born of a woman is Job 14.1,
of few days, and full of trouble.

He cometh forth like a Flower, and 2.
is cut down: he fleeth as a shadow,
and continueth not — In the midst of
life we be in death, whilst every day
we live is one day nearer to the end
of life.

For what is your life? 'tis even a Jam. 4.14.
vapour that appeareth for a little time,
and then vanisheth away.

For all flesh is grass, and all the 1 Pet. 1.24
glory of man, as the flowers of grass:
the grass withereth, and the flower
fadeth —

Not to consider this shortness and
frailty of humane life, is to make
my life yet more short and frail.

Lord, make me to know mine end,
and the number of my days, that I may
be certified how long I have to live:
that the length of my days is of the
shortest

shortest measure : for behold thou hast made my days as a span — Verily every man living is altogether vanity : The most high and mighty, the most honourable and wealthy are not exempt from this character : for Honours, Riches, Friends, all the Delights of the Sons of men, with all the Pomp and Pleasure, and power of the world, depending upon the Shortness and frailty of humane life, renders every man in all that he is, in all that he has, and in all that he hopes for, in this world, a vanity of vanities, an universal vanity.

*St. Augustines Meditations
on this Subject.*

“ **T**He time of my pilgrimage here upon earth is tedious,
 “ wearisome — for this is a miserable life, a frail life, an uncertain
 “ life, a bitter life, a laborious life,
 “ a sinful life : ’tis the mistress of
 “ error and sinfulness, and the hand-
 “ maid to death and hell —

“ This life is rather to be called
 “ death than life, as being through
 “ the

“ the whole course thereof, a passing
 “ from Life to Death : for whilst we
 “ pass from Infancy to Childhood,
 “ from thence to Manhood, and so to
 “ Old age, every such change in
 “ Life is but a passage to Death.

“ There is no condition in this
 “ life certain and settled ; now we are
 “ glad and anon sad ; now we are
 “ well, and anon sick ; now we are
 “ at ease, and anon in pain ; now we
 “ laugh, and anon weep ; now in
 “ hunger and thirst, anon in fulness
 “ and excess : in honour and dis-
 “ honour, in wealth and poverty, in
 “ heats and colds, in evil report and
 “ good report, in fear and terror,
 “ and much amazement : and all this
 “ and much more than can be exprest,
 “ is too often attended by a sudden,
 “ unexpected death ; and which is
 “ yet more miserable, though there
 “ be nothing more certain than death,
 “ yet vain foolish man knoweth not,
 “ considereth not his end : So the
 Preacher : *For man also knoweth not*
his time, as the fishes that are taken in
an evil net, and as the birds that are
caught in the snare, so are the sons of
men snared in an evil time when it fall-
eth suddenly upon them. O

Eccl. 9. 12.

O senseless mortals, especially being called Christians, and yet to be of so little Faith, as to doat upon a life so frail, short and uncertain, so changeable and calamitous, in defiance of what we daily profess to believe, *Life Everlasting*.

Blessed are they, and they are but a few, who in hopes and desires to enjoy the unchangeable blessings of the life to come, do slight and despise the fallacious, flattering enjoyments of this world, lest being deceived by the charms and fawnings thereof, the Deceiver and the deceived perish together.

'Tis a general complaint, that the world is deceitful, and unsatisfying in all her most alluring enjoyments; and yet so mightily the flesh prevail-eth against the spirit, that most men love, (and I am a great fool among the rest) yea dotingly love to be thus deceived: too passionately desiring to enjoy still this mortal life how frail soever, and attended with a numerous train of miseries.

But forget not, O remember and forget not, that thou art Immortal (O my Soul) and that death is but the

the change of a troublesome for a quiet life, of a frail for a fixed and permanent being; of an uncertain for a certain abode, and of a temporary for life everlasting. 'Tis but the falling in pieces of an earthly Tabernacle, and *when it is dissolved,* 2 Cor. 5.1. *thou hast a building of God, a house not made with hands eternal in the Heavens.*

The Prayer.

O Almighty God, who alone canst order the unruly wills and affections of sinful men, grant unto thy people (and to me with them) to love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found through Jesus Christ.

MEDITAT. III.

Of the frequent Remembrance
of Death.Clim. scal.
grad. 6.

1. **C** *Limacus* records a story of a Brother that had lived negligently for many years, and was at last surprized with such a desperate disease, that he continued for a long space of time deprived of his senses, and supposed to be dead: but recovering again he immediately secluded himself from all society and continued for twelve years together, which was the remainder of his life, lamenting the sins and negligences of his by-past life, and seriously considering the sad condition of all such persons as dye in their sins unrepented. And when the time of his death indeed approached, many of his fraternity flockt to him, desiring to hear some more than ordinary instructions and directions from him for the good of their Souls: but all that he would say unto them was this, as the sum of Christian wisdom, "If you
"de-

“ desire so to live that ye may dye
 “ happily, then meditate continually
 “ upon death: for 'tis scarce possible
 “ for that man to sin, who with due
 “ regard remembers *Death the wa-*
 “ *ges of sin.*

This is also the advice of the wise Eccles. 28.
Syracides, Remember thy end, and let 6.
enmity cease: Remember corruption
and death, and abide in the Com-
mandments. And 'twas surely thus 1 Cor. 15.
S. Paul dyed daily. 31.

2. To dye the death of the righte-
 ous, is the desire even of the wicked:
 but his last end shall be very unlike
 the others: for he that will dye the
 death, must live the life of the righte-
 ous.

The only way to dye well, is to Numb. 23.
 live well, and he that will live well, 10.
 must live by dying principles, saying
 with holy *David, My Soul is con-* Psal. 119.
tinually in my hand, and for ought I 109.
 know it may expire at my next
 breathing: since many thousands in
 this very moment, do breath their
 last.

And 'tis only this moment I can
 call mine; what is past cannot return
 to

to be again enjoyed, and what's to come is not in mine but in the Lord's hand: *My Time is in thy hand. In* Ps. 31. 17. *him we live, and move and have our* A& 17. 28. *Being;*

Ask thy self then in every thing thou dost, Would I now do this, were I ready to dye? 'Tis the Wise mans advice, *Whatsoever thou takest in* Ecclus. 7. *hand, Remember the end and thou shalt* ult. *never do amiss.* From the forgetfulness of my end, and of the uncertainty of my Life, from every evil work, and from a sudden and an unprovided death, good Lord deliver me.

3. The Lord clothed our First Parents with the skins of beasts, to put them in mind of that mortality and corruption of the flesh they had contracted by their disobedience to his Commandments: The which as we their sinful off-spring do dayly bear about us, so ought we also to have the same in a continual remembrance, for the keeping under the unruly lusts of the flesh, that we pass not from a spiritual to death eternal.

And

And thus, O that I may thus daily remember the imminent, the unavoidable death of my corruptible body, so as to keep my Soul unspotted of the world, and alive from the death of sin: continually mortifying all my evil and *corrupt affections*: and daily proceeding in all virtue, and godliness of living.

4. With the holy Apostle of our Lord, *to dye daily*, is not only daily to remember death, but also so to dye unto sin, and live unto righteousness, as thereby to live up to the hopes of eternal life and happiness, slighting all the false and flattering felicities of this fawning world, as being not only empty and unsatisfying, but also mortal and dying.

“A holy confidence to dye well, *De imit. Christi. lib.*
 “and in hopes to enjoy eternal life
 “after death, is begotten in the heart 1. ca. 23.
 “(saith the spiritual *Akempis*) 1. By
 “a perfect contempt of the world.
 “2. By a thorough self-denyal, 3. By
 “a fervent desire and endeavour of
 “proficiency in Grace, 4. By the
 “love of Discipline, or strict cor-
 “poral

“poral austerities, 5. By the un-
 “wearied labour, of true Repen-
 “tance, 6. By a willing and ready
 “obedience to all Gods Commands,
 “7. By suffering contentedly and joy-
 “fully all adversities for the love of
 “Christ

And thus prepare for thy Change
 to come, looking not (as becomes
 an Immortal Soul) at the things
*which are seen; but at the things which
 are not seen; for the things which are
 seen are temporal, but the things
 which are not seen are eternal.*

The Prayer.

O God the Protector of all that
 trust in thee, without whom
 nothing is strong, nothing is holy :
 Increase and multiply upon us thy
 mercy; that thou being our Ruler
 and Guide, we may so pass through
 things temporal, that we finally lose
 not the things eternal. Grant this,
 O heavenly Father, for thy Son Je-
 sus Christ.

MEDITAT. IV.

Of the Horror of Death.

"1. **S**aint *Augustine* being with
 his Mother *Monica*. invited
 "to *Rome* by *Pontianus* the Prefect,
 "to view the stately Edifices, and
 "ancient Monuments of that eminent
 "City, amongst other rarities he
 "saw the great *Cæsars* Sepulchre,
 "and therein his Carcase of a livid,
 "ghastly colour; his Face fallen away
 "to such a meagre leanness, as scarce
 "of skin and bone consisting; his
 "Lips being rotted, his Teeth were
 "seen black and corrupted; his Nose
 "so consumed, that only the wide
 "hollows of his nostrils appeared;
 "his Belly burst, and swarming with
 "Worms and Serpents; his Eyes sunk
 "into his head, and in the two holes
 "thereof two loathsome Toads were
 "feeding — Then turning towards
 "his Mother he said: What now
 "dear Mother is become of the great
 "*Cæsar*, whose Pomp, Power and
 "Policy, whose Riches, Honour;
 "and

“and Dignity, whose many Victo-
 “ries, Conquests and Triumphs,
 “rendred him the most admired
 “Heroe the world afforded?
 “Where now is all his glory, where
 “the conquering Armies he com-
 “manded? The Nations, Countries,
 “Cities he subdued? The numerous
 “train of Nobility, Gentry, Soul-
 “diery that attended him? The vast
 “Riches and boundless Authority
 “he acquired? — Whereunto the
 “pious Matron answered: O my
 “Son! no sooner did his spirit fail,
 “and his breath expire, but all his
 “splendid enjoyments, all his flatter-
 “ing worldly felicities forsook him:
 “his Riches, his Friends, his Atten-
 “dants, all his Conquests and Tri-
 “umphs, all the Honour which
 “through so many perils he acqui-
 “red, have all now left him alone
 “in this ghastly silent Sepulchre, ac-
 “companied only with Worms,
 “Stench and Corruption —

Such is the end of all flesh: — 'Tis
 as true of the greatest Prince, as of
 the meanest Peasant; *When a man is*
dead, he shall inherit creeping things,
beasts and worms: All the difference

Ecclus. 10.

11.

in the grave, betwixt the dust of the rich and of the poor, of the honourable and the base, is this: that the dust of the rich through the luxury, lasciviousness and intemperance of their life, is more corrupt and loathsome after their death, than is the dust of the poor, whose food and nourishment was more coarse and sparing.

Why then (my Immortal Soul) art thou so fond of thy corruptible companion, the Body? Remember its beginning is uncleanness, and its end rottenness? 'Tis thy servant for the present, but if thou too much cocker and pamper it, 'twill rebel, subdue, and lead thee captive to a worse death than that whereunto its self is lyable, even the death of the nether Hell, *where the worm dieth not, and the fire is not quenched.* Mar. 9. 44

2. *Death is the wages of Sin*: And I have sinned, vile wretch that I am, I have sinned, and what shall I do, or *what shall I say unto thee, O thou preserver of man?* All that I can say is Job 7. 20. the same still; I have sinned, and as long as I have a day I will say it:

I will confess my wickedness and be sorry for my sins.

21.

Mercy, good Lord, mercy I humbly beg: O why dost thou not pardon my transgression, and take away mine iniquity?

Job 10. 20,

Are not my dayes few? cease then and let me alone that I may bewail my sins, and take comfort a little in the hopes of the pardon of them, through Faith in the blood of my Redeemer, before I go from whence I shall not return, to the land of darkness, and the shadow of death.

21.

Job 8. 14.

1 Cor. 15.

55. 56. 57.

Heb 2. 14.

3. I know that to flesh and blood death is of all terriblest the most terrible; but my blessed Redeemer by his bitter death hath pulled out the sting, and quelled the terrors of death; and hath also enchained him who hath the power of death, the devil: so that now when death approacheth, through Faith and a good Conscience I shall have hope, with all patience and contentment to drink off that Cup how bitter and painful soever, saying with my blessed Lord and Master upon his approaching death, *Father, not my will, but thine be done.*

Ma. 26.

41.

The

The Prayer.

A Ssist me mercifully, O Lord, to subject my rebellious flesh to the guidance of the Spirit, and my spirit to the laws of my Redeemer, that when my body shall be the inheritance of worms and creeping things, my Soul may possess *an inheritance incorruptible and undefiled, that fadeth not away, reserved in the heavens* 1 Pet. 1. 4. through Jesus Christ.

MEDITAT. V.

*Of the uncertainty of Death,
and preparation for it.*

1. **A**S there is nothing more certain than death, *for what man is there that liveth, and shall not see death?* So there is nothing more uncertain than the Time: *for of that day and hour knoweth no man* — the uncertainty of Death engageth every wise man to a certainty in his preparation, and provision for it. Ps. 89. 47. Mat. 24. 36.

220 *Of the uncertainty of Death,*

Ecclus. 14. Remember that death will not be long
12. in coming, and that the covenant of the
grave is not shewed unto thee.

13. Do good unto thy friend before thou
dye: put it not off to thy last Will
and Testament: but according to thy
ability stretch out thy hand and give
unto the poor.

That the poor when charitably re-
lieved are our best friends; and that
thus we are to prepare for death, is
commanded by our Lord, Luk. 16. 9.
Luk. 16. 9. Make to your selves friends of the
Mammon of unrighteousness in the pi-
ous & charitable distribution of your
worldly goods; that when you fail,
your bodies corrupt and moulder in-
to dust, your Souls may be received
into everlasting habitations.

2. In this life our condition is change-
able from better to worse, and from
worse to better; but in death all hopes
of bettering our condition are buried
with the lifeless corps. Now is the
2 Cor. 6. 2. acceptable time, now is the day of Sal-
vation, i. e. the day of this life,
wherein I am commanded to work out
Phil. 2. 12. my Salvation with fear and trembling;
for the night (of death) cometh
where-

wherein no man can work. There is neither work, nor device, nor knowledge, nor wisdom in the grave, where thou goest: It follows therefore, whatsoever thy hand findeth to do, do it with all thy might: be active, be vigorous, be zealous, be fruitful in every good work. Ecc. 9. 10. Col. 1. 10.

'Tis the Soul that is laden with the fruits of well doing, which in death's approach may cheerfully commit herself unto the will of God as to a faithful Creator? 'Tis these good works that follow the Souls of the righteous to the Tribunal of Heaven, to plead for their admission into celestial habitations: And these are;

1. Devout *Prayers*: which do indeed, and more immediately commend our Souls unto God, and render them amiable in his sight, especially when accompanied 1 Pet. 4. ult. Rev. 14. 13 L. k. 16. 9.

2. With Religious *Fastings* often; whereby we present our bodies also unto him, and withal do Mat. 6. 1. 5. 16.

3. By charitable *Alms-deeds* dispense our Goods, to our wanting brethren: for with such *Sacrifices* God is well pleased. H. b. 13. 15, 16.

222 *Of the uncertainty of Death,*

Lord, I pray thee that thy Grace may alway prevent and follow me, and make me continually to be given unto all good works : which are the never failing fruits of a true Christian Faith : and by these inseparably conjoynd to make my Calling and Election sure, sealed in the blood of my dear Redeemer.

3. There are three general messengers of Death : 1. Chance, 2. Sicknes, 3. Old age : Chance renders the life of man doubtful and uncertain ; Sicknes makes it grievous, and troublesome ; Old age makes life tedious and death inevitable.

Some persons are stifled in their mothers womb, and dye before they see the light of life : some dye in their Infancy, some in their youth, some in their mans estate : And some there be, but these are of all others the fewest in number, that dye in their old age : and yet most of men do not only desire, but fondly conceit they shall live to be old, and yet never think themselves old enough to dye, which makes so many millions of men dye unpreparedly, and so pass from a Temporal to death Eternal.

For

For the prevention of so great and general a mischief, and perdition of ungodly men, the all-wise and good providence of Heaven hath ordained, that in all ages, estates and conditions of men this life shall take end; that so none, how young and lusty soever, with his bone full of marrow, might yet dare to live unprepared for death: presuming still upon further time and space for Repentance and amendment.

Lord, make me ever mindful of my latter end: that I may so live in thy fear, as to dye in thy favour, and a well grounded hope to live with thee for ever.

'Tis to little purpose to remember my death, except I remember also the sins of my by-past life, both the sins of my youth, and of my riper age, mine ignorances, my negligences, my manifold omissions of my duty towards God, towards my neighbour, towards my self: and these to bewail with the tears of godly sorrow, that my polluted Soul being washed, I may through Faith in the blood of my Redeemer, cheerfully commend the same into his merciful hands: and say: *Into thy hands I*

Of the uncertainty of Death,

commend my Spirit ; for thou hast redeemed me, O Lord, thou God of Truth.

Every change in my frail constitution, every little pain and ache in my corruptible flesh, all distempers, diseases, — are as so many memorials of my mortality : but the older I grow, the nearer still is the approach of my dissolution by the hand of death, *for that which decayeth and waxeth old is ready to vanish away.*

Heb. 8.
ult.

The Prayers.

Look graciously upon me, O Lord, I beseech thee, in the time of my approaching dissolution : and the more the outward man decayeth, strengthen me so much the more continually by thy Grace and Holy Spirit in the inner man : give me unfeigned repentance for all the errors of my life past, and a stedfast Faith in thy Son Jesus, that my sins may be done away by thy mercy, and my pardon sealed in Heaven, before I go hence and be no more seen.

In:

I I.

IN the midst of life we be in death:
Of whom may we seek for succour,
but of thee, O Lord, who for
our sins art justly displeased?

Yet, O Lord God most holy, O
Lord most mighty, O holy and most
merciful Saviour, deliver us not into
the bitter pains of eternal death.

Thou knowest Lord the secrets of
our hearts: shut not up thy merciful
ears to our Prayers, but spare us, O
Lord most holy, O God most mighty,
O holy and most merciful Saviour,
thou most worthy Judge eternal,
suffer us not at our last hour for any
pains of death to fall from thee.

I I I.

IN my last hour, O Lord, I hum-
bly beg thy protection from the
busie suggestions and direful insult-
ings of my grand enemies, the Devil
and his Angels: Oh let not then my
Faith fail, or my Hope wither, or
my Charity wax cold with the wain-
ing flesh: But when all my joynts

L 5

shall

226 *Of the uncertainty of Death,*

shall tremble by the batteries of death, mine eyes be darkned, and my tongue falter, then, O then let my heart be enlarged towards my God, waiting upon thee, longing for thee, and incessantly praying, *shew me thy mercy, O Lord, and grant me thy Salvation.*

The XXXIX. Psalm.

Verses,

1. **I** *Said, I will take heed to my wayes : that I offend not in my tongue. a*

a The meditation of

death makes every wise man careful of all his wayes, and more especially to avoid the offences of the tongue.

2. *I will keep my mouth as 'twere with a bridle : while the ungodly is in my sight. b*

b The tongue is

an unruly evil, and must be tam'd as a wild horse with a bridle, when provok'd by captious, contentious and quarrellsome persons.

3. *I held my tongue, and spake nothing, I kept silence, yea even from good words : but it was pain and grief unto me. c*

c Reproaches are

best answer'd with a discreet silence, so was our Lord, as a Lamb, dumb before the Shearers —

4. *My*

4. My heart was hot within, and while I was thus musing, the fire kindled: d and at the last I spake with my tongue. e

To abstain from good words is sometimes necessary for the avoiding of an evil construction: but such silence is grievous to the pious Soul, which burns with the fire of divine love, and zeal to God's glory. *The zeal of thine house hath ever eaten me.* f Though it be often inconvenient to speak before wicked men, yet 'tis alway necessary to speak unto God by Prayer.

5. Lord, let me know mine end, and the number of my daies: that I may be certified how long I have to live. f 'Tis a blessing we ought a way to pray for, to be feelingly sensible of the shortness of our life.

6. Behold thou hast made my dayes as 'twere a span long; and mine age is nothing in respect of thee: and verily every man living is altogether vanity. g The life of man if compar'd with God's everlasting being, is rather to be called a death than a life, a vanity, not a verity of being.

7. For man walketh in a vain shadow, he disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them. h The hearts of men are darkned with the shadows of happiness, whilst they vainly care for worldly wealth, which is as transitory and uncertain as the life it self.

8. And

228 *Of the uncertainty of Death,*

8. *And now, Lord, what is my hope?*
truly my hope is even in thee. i
 i 'Tis not in riches, nor in all the world affords, but in God alone that all hope of true happiness is attainable.

9. *Deliver me from all mine offences: and make me not a rebuke to the foolish.* k
 k Our sins deprive us of all true well-grounded hopes in God: and make us lyable to the scorn even of foolish men.

10. *I became dumb, and opened not my mouth: for it was thy doing?* l
 l We must with a patient silence suffer the reproaches of others, because occasioned by our offences, and because sent from God for our amendment.

11. *Take thy plague away from me: I am even consumed by the means of thy heavy hand.* m
 m And confess withal, that we deserve to be consumed by the just judgments of God.

12. *When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, as 'twere a moth fretting a garment: every man therefore is but vanity.* n
 n Whose lightest chastisements do easily deface the beauty, and decay the strength of this corruptible body.

13. *Hear*

13. *Hear my prayer, O Lord, and
with thine ears consider my calling :
hold not thy peace at my tears. O*

*Soul is poured forth in Prayers, with tears of godly sor-
row for her offences, from whence all the miseries of this
life do flow.*

14. *For I am a stranger with thee :
and a sojourner as all my fathers
were. P*

*strange land to the Immortal Soul, whose native home
is heaven, where she was framed by the hands of the
Almighty after his own Image.*

15. *O spare me a little that I may
recover my strength : before I go
hence and be no more seen. Q*

*ing defaced by her sins, she humbly begs with tears, time
and space, by Repemance, Faith and new obedience, to
recover her native strength and beauty, before she leave
her tabernacle of flesh.*

*Glory be to the Father, &c.
As it was in the beginning, &c.*

The Prayer.

SINCE my dayes are but as a span,
short and uncertain, I humbly
beseech thee, O Lord, to wean my
heart from the disquietude of worldly
cares : and that I may be fruitful in
all

230 *Of the uncertainty of Death,*

all the good works of obedience and charity, to repair the breaches of thy blessed image which mine offences have made, before my departure hence: that so recovering the spiritual health and strength of my Soul, I may dye in thy Grace and favour through Jesus Christ.

The XC. Psalm.

Verſes,

1. **L**ord, thou haſt been our refuge
from one generation to another. a

a Holy men have

in all ages of the world applied themſelves unto the Lord, for ſuccor, ſupport and protection in all conditions.

2. Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting and world without end. b

b Who being eternal

is alſo immutable in his mercy, goodneſs, power and providence over all.

3. Thou turneſt man to deſtruction: again thou ſayſt, Come again ye children of men. c

c Diſpenſing both

health and ſickneſs, proſperity and adverſity, life and death to the ſons of men, according to his all juſt, all merciful, all wiſe good pleaſure.

4 For

4. For a thousand years in thy sight
are but as yesterday : seeing that is past
as a watch in the night. d

d The long-
est course

of mans life in respect of Gods eternal praevision, is
but as a day that is already past, or as one of the night-
watches, which is both swift and short, and also dark
and gloomy through frequent crots and adverse occur-
rents.

5. As soon as thou scatterest them,
they are even asleep : and fade away
suddenly as the grass. e

e As sleep
is the

image of death, so the life of man is but the image or
shadow of life, for as a shadow it fleeth the pursuer and
fadeth as the grass.

6. In the morning it is green, and
groweth up : in the evening it is cut
down, dried up and withered. f

f Which
the same

day beholds both growing and cut down, flourishing and
withered.

7. For we consume away in thy dis-
pleasure : and are afraid at thy wrath-
ful indignation. g

g This
frailty of

humane life is the punishment of sin, which incurs most
justly God's indignation and wrath.

8. Thou hast set our mis-deeds be-
fore thee : and our secret sins in the
light of thy countenance. h

h Whose
eyes are

ten thousand times brighter than the Sun, both seeing
and recording the most secret of our sinful waies.

232 *Of the uncertainty of Death,*

9. *For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.* i
'Tis through Gods just anger for our sins, that our daies are shortened, and our years are spent in vanity and trouble.

10. *The dayes of our age are threescore years and ten: and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow: so soon passeth it away and we are gone.* k
The miseries of mans life are not so great through the shortness thereof, as that his sorrows, and troubles are increased with his daies.

11. *But who regardeth the power of thy wrath? for even thereafter as a man feareth, so is thy displeasure.* l
Gods displeasure for our sins is either more or less, according as we do less or more stand in awe thereof.

12. *So teach us to number our daies: that we may apply our hearts unto wisdom.* m
True wisdom is attained by the serious contemplation of the frailty of life and certainty of death.

13. *Turn thee again, O Lord, at the last: and be gracious unto thy servants.* n
Inter-mixing with our meditations devout Prayers for the propitious grace and favour of God.

and preparation for it.

233

14 *O satisfie us with thy mercy,
and that soon: so shall we rejoyce and
be glad all the daies of our life. O*

*o Which
alone can*

*satisfie the desires of the immortal soul, and thoroughly
rejoyce the same.*

15. *Comfort us again now after the
time thou hast plagued us: and for the
years wherein we have suffered ad-
versity. P*

*p We may
reasonably*

*alledge our sufferings though for our sins, as motives to
implore the consolations of Gods Spirit.*

16. *Shew thy servants thy work:
and their children thy glory. q*

*q Gods
proper*

*work is mercy, and 'tis his glory to be gracious, for the
which the righteous do pray both for themselves and
their children.*

17. *And the glorious Majesty of the
Lord our God be upon us: prosper thou
the work of our hands upon us, prosper
thou our handy work. r*

*r God's
glorious*

*Majesty appears by the gracious influences of his holy
Spirit: whereby we work the works of God to his glory,
and our own eternal happinels.*

*Glory be to the Father, &c.
As it was in the beginning, &c.*

The

The Prayer.

A Almighty God, the fountain of all Wisdom, grant me so wisely to number and compare the short and sorrowful daies of this mortal life, with that joyful and never ending day of a blessed eternity, that despising the vanities of the one, I may zealously aspire to the happiness of the other. O satisfie the panting desires of my Soul, with the sense of thy mercy in the pardon of my sins: and let the glory of thy grace appear, in prospering me to perform all those good works of Faith and Obedience, which conduce to my eternal Salvation through Jesus Christ.

THE
Second general Meditation
 Upon
 J U D G M E N T,

And first the
 PARTICULAR JUDGMENT.

I*T is appointed unto man once to dye,* Heb. 9. 27.
and after that the Judgment: no
sooner shall this house of flesh,
wherein the immortal Soul doth now
inhabit, be shattered in pieces by the
hand of death, but in the same mo-
ment the departing Soul shall be con-
veyed by the Angels of God before
his Judgment-seat: and this is call'd
The particular Judgment, that shall
pass upon every person in particular
immediately upon his death: when Eccl. 12. 7,
the dust shall return to the earth as it
was, then shall the Spirit return un-
to God that gave it: To give an ac- 14.
count of the works done in the body,
whether they be good, or whether
they be evil.

That

*Ille enim
tunc savi-
ens capis
quos nunc
blandiens
decipit.
Greg.*

That grand enemy of man, the Devil, awaits thy Souls departure hence, to dog thee to the great Tribunal of Heaven. In this life he fawns to seduce, but in the other he will roar to devour, as a Lyon over his prey: to this end he will vehemently accuse thee, aggravating all thy miscarriages through his suggestions committed, and claiming thee as one of the subjects of his kingdom of darkness: saying to the great Judg of all, as several Fathers observe:

*Eus. b.
Emiss.*

*Hom. Aug.
orat. cont.
Judæos,
Pag.*

“This person (thou Judge of
“the world) though he be thine by
“*Creation*, yet he is mine by *Depre-*
“*vation*: He is thine by *nature*, but
“mine by *sin*, for he has obeyed
“my suggestions, and disobeyed thy
“laws: and therefore though he
“belong to thee by *right*, yet he is
“falsn to me by *default*: he is thine
“in respect of his *workmanship*, but
“mine by *the rebellion of his will*, and
“*disorder of his affections*: having
yielded himself to follow my tempta-
tions, and to forsake the paths of thy
Commandments.

But

But 'tis not the Devil alone that shall thus accuse thee when arraigned at the bar of divine Judgment : but (as *S. Chrysostom* saith) the heavens and the earth, and the sea, the Sun and the Moon and the Stars, both nights and days, and all the creatures thou hast abused, shall bear witness against thee : but above all

Thine own Conscience shall be as a thousand witnesses ; for being then freed from this clog and damp of the corruptible flesh, all thy imaginations and desires, all thy words and works spoken and done in the body, shall appear to thy conscience in their native, genuine and proper colours, without any ignorance or oblivion, mispersuasion or misprision, which now blinds the minds of many thousands to their eternal ruine on that day.

O who shall then be able to answer thee one of a thousand (thou most worthy Judge eternal) if thou shouldst be extream to mark what is done amiss, and thy great mercy intervene not to mitigate the rigor of thy Justice ?

*Job 9. 2.
Ps. 130. 3.*

But

Pl. 38. 15.

*But in thee have I put my trust :
Thou shalt answer for me, O Lord
my God. I have no other Advocate to
plead my cause, but my righteous
Judge himself from whom in my
daily prayers I have required that
they, even mine enemies, should not tri-
umph over me, when I stand to be
judged before the Tribunal of Hea-
ven.*

16.

Eccl. 23.

2.

3.

*“ Who will set scourges over my
“ thoughts, and the discipline of
“ wisdom over my heart, that they
“ spare me not for mine ignorances,
“ and pass not by my sins ? Lest mine
“ ignorances increase, and my sins
“ abound to my destruction : And I
“ fall before mine adversaries (in
“ the day of my tryal,) and mine
“ enemies (the spirits and powers of
“ darkness) rejoyce over me, whose
“ hope is far from thy mercy.*

Meditat. II.

Pl. 119.

120.

*My flesh trembleth for fear of thee,
and I am afraid of thy judgments :
when I consider the severity of many
of thy temporal judgments, which
are now intended to drive sinners to
Repent.*

Repentance, that thou mightest spare them hereafter, I cannot but foresee the unconceivable rigor of thy eternal judgments, which intend punishment only, without any thought of future mercy, to spare and to forgive as in this life.

And I vile sinner have great cause to fear, as a strict examination which all must undergo, so a severe sentence to pass upon me; having not so conscientiously as I ought obeyed the sacred dictates of *the saving grace of God, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.*

*Tit. 2. 11,
12,*

With what face then shall I look for the blessed hope, or hope for blessedness upon the appearance of the great God and our Saviour Jesus Christ?

13.

I have a greater cause to fear, than to hope, to wave, than to await his coming.

But how shall I avoid, or whither shall I flee from the face of my Judge? whither but from an offended God, to a merciful Redeemer? from the Throne of thy Justice, to thy

thy Mercy-seat ? To meet thee now with Repentance in my heart, and the fruits thereof brought forth in the actions of my life, and with such spiritual wings cemented with the blood of my Redeemer, I may hope to flee from the wrath to come.

Mat. 3. 7, 8. O God who art justly displeased for our sins, and pacified by our true and sincere Repentance ; spare, O spare all those who confess their sins unto thee : that they whose consciences by sin are accused, by thy merciful pardon may be absolved through Christ our Lord.

I I I.

Eccl. 18.
20.

*Before Judgment examine thy self :
and in the day of visitation thou shalt
find mercy.*

And I, upon the examination of my self do find my heart foul and polluted, and my life stain'd with manifold offences : but that I may escape the judgment of God, I judge my self to be a miserable sinner, I judge my self to have incurr'd the Lords just indignation, to have deserved the dismal sentence of condemnation to pass upon

wast condemned being innocent, acquit me though greatly nocent through Faith in thy Blood.

Ps. 35. 24. Judge me, O Lord, according to thy righteousness, not after mine, for 'tis little, and good for little: but 'tis thy righteousness, Holy Jesus, both active and passive, I must plead for my acquittance when judged by thee: then, O then let not mine enemies triumph over me.

25. Let them not say in their hearts, there, there, so would we have it: neither let them say, we have devoured him: But in the hour of death and in the day of Judgment,
Good Lord deliver me.

MEDITATIONS

upon the

GENERAL JUDGMENT.

When the Son of man shall come in his Glory, and all his holy Angels with him, then shall he sit upon the Throne of his Glory. Mar. 25. 31,

And before him all nations shall be gathered.—— 32.

This is called *The day of the Lord*, by way of Eminence as being of all daies the greatest. 1 Theff. 5. 2

1. In respect of the great appearance upon this day, even of all the men that ever liv'd, or shall live upon the face of the earth; and of all the Angels also, both good and bad, which are more numerous than men: for there are as many of spiritual (saith the Schoolman) as there be of corporeal Beings. T. 49 p. 1. q. 50. Art. 3.

2. A great day in respect of the multitudinous Trials, even of all the works that ever have been done, from the Creation to the dissolution of all things

things under the Sun : And not our works only, but

3. Of all our words, even of every idle word an account must be given :
 Mat 12. *By thy words thou shalt be justified,*
 36, 37. *and by thy words thou shalt be condemned.*

4. Not our words and works only, but even the inward *thoughts, intentions, and desires* of our hearts shall be expos'd to open view and censure :
 1 Cor. 4. 5. *the Lord will bring to light the hidden things of darkness, and will make manifest the counsels of all hearts.*

The most seared Conscience of the wicked, and the most subtle secret Conscience of the Hypocrite, shall by the all-piercing light of the divine Majesty be displayed, and appear as manifest and open, as if all the counsels thereof had been written with a beam of the Sun :
 Pl. 90. 8. *For thou, O Lord, hast set our misdeeds before thee, and our secret sins in the light of thy countenance.*

O who is so holy, who so pure, and innocent, as to stand with any confidence in that all-discerning light of the Sun of Righteousness ? *Whose eyes are a thousand times brighter than she*

Ecc. 23.
 19.

the Sun, beholding all the ways of men,
and considering their most secret parts.

I have been guilty (most merciful
Father) I have been guilty of mani-
fold miscarriages, which I have now
forgotten, nor can I through the
strictest examination of my self, re-
cal to my memory many of mine
offences. But although I cannot,
yet thou remembrest my steps : dost thou
not watch over my sin? — my trans-
gression is sealed up in a bag, and thou
sowest up mine iniquities. So surely are
all my transgressions kept in store
against the day of my Tryal : whilst
I sensual and secure think all is well
enough with me, that my sins are for-
gotten : O cleanse thou me from all my
secret faults : and as they are hid from
my memory, so bide thou thy face
from them ; blot them out of thy
Book of remembrance, that they ap-
pear not to my confusion on that
great and last day.

Joh 14. 16.
17.

Pl. 19. 12.

Pl. 51. 9.

I I.

Sad and dismal is the sentence that
upon this great day shall pass upon
all such whose Faith hath not accord-

ing to ability and opportunity been fruitful in the good works of Charity:

Mat. 25.

41, 42.

Depart from me ye cursed into everlasting fire — For I was an hungred and ye gave me no meat —

And if these shall be eternally damned, who have not given of their own goods for the relief of others: what shall become of the Oppressor, the Extortioner, the Cheater, the Thief, and of every one who either by force, or fraud, publickly or secretly hath either taken, or detained what of right belongs unto others? surely if the one shall go, the other shall be driven, hurried with a vengeance into everlasting fire.

Ver. ult.

Great, unconceivably great shall be the perplexity and anguish of the impenitent sinner in this great day: beholding (as *Anselm* meditates) on the *one side* his sins accusing him, and *on the other* the strict, and impartial justice of heaven, ready to pass sentence upon him: seeing *below* him the mouth of hell gaping to devour him; and *above* him an angry Judge condemning him to that place of horror: feeling *within* an accusing Conscience tormenting him, and *without* the

the whole world in consuming flames:

And if the righteous shall scarcely be sav'd, where shall the ungodly and sinner appear? or where shall he hide himself that he may not appear? For any wicked one to ly hidden on that day is impossible, and to appear is dreadful and intolerable. 1 Pet. 4.18.

This is that dismal day foretold by our Lord himself wherein *they shall say, Blessed are the barren, and the womb that never bare, and the paps which never gave suck,* Luc. 23. 29.

Then shall they begin to say to the mountains, fall on us, and to the hills, cover us. 30.

And hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb. Rev. 6.16.

For the great day of his wrath is come: and who shall be able to stand? 17.

Wo is me that I have sinned: wo, wo is me, that I have offended this great and terrible Judge of all the world: but as is his Majesty, so is his mercy great and wonderful.

Have mercy upon me, O God, on that great day, have mercy upon me: and deliver me now in this world from the society, from the tempta-

Pl. 141.4.

tions, from the guilt of the wicked;
*Let me not be occupied in any ungodly
 works with the men that work wicked-
 ness, that I be not reckoned and
 ranked amongst them in the world
 to come.*

III.

The day of Judgment is not only
 of all daies the most dreadful, but the
 most joyful also.

To the impenitent and wicked of
 the world, 'tis a day of the greatest
 terror, but to the holy and humble
 of heart and life a day of jubilee and
 greatest joy.

How great then shall be the glory
 of the holy Christian; and how
 great the shame of infidelity and
 Atheism! how great the joy of the
 true Believer, whose Faith has been
 fruitful in all good works; and how
 great the sorrow of the Heretick,
 Hypocrite, the prophane and disso-
 lute! for then, and not fully till then
 Rom. 2.6, *shall God render to every man accord-
 ing to his works.*

7.

*To them who by patient continuing
 in well doing, do seek for glory, and
 honour,*

honour, and immortality: eternal life.

But to them who are contentious, and obey not the truth, but obey unrighteousness: indignation and wrath.

8.

Tribulation, and anguish upon every soul of man that doth evil: of the Jew first, and also of the Gentile.

9.

But glory, honour and peace, to every man that worketh good.

10.

For there is no respect of persons with God.

11.

What heart can worthily think of these things, without trembling and great astonishment. if not purified, and sincerely devoted to the service of God?

Teach me, O Lord, thy way, and I will walk in thy truth: O knit my heart unto thee that I may fear thy name: fear to offend thee the great and righteous Judge of the world, in the least particular of thought or desire, of word or of deed.

Pl. 86. in l.

O Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love: keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear

M 5

and

and love of thy holy name, through
Jesus Christ our Lord, *Amen.*

I V.

Luc. 18. 8.

When the Son of man cometh, shall he find faith upon the earth? All we who are called Christians, profess to believe both the certain coming of Christ to Judgment, and the uncertainty of the time: That we must all stand before his dreadful Tribunal and receive every man according to his works: but this is generally a dead Faith, it quickens not the affections, it excites not to such holy conscientious actions, as the firm and cordial Belief of all this does imply and command: and so will prove as dangerous to the Souls of such Believers as if they had no faith at all.

Thou art summoned, whosoever thou art that readest these Meditations, thou art hereby summoned particularly as by name to make thy appearance at this general Assizes to be held at the great and last day; and there to give an account of every passage through thy whole life: which shall be as strictly and thoroughly sifted
and

and examined, as if there were none but thy self to be tryed, as if no cause but thine alone were to be heard.

Prepare then, prepare thy self now; now that thou hast time and leisure prepare thy self for that great day: for upon thy Tryal then depends either thy everlasting well-being, or miserable undoing for ever.

Now then cast up thy accounts carefully; examine, try, and judge thy self; confess thy manifold amisses: Humble thy self greatly under the mighty hand of God: Appease the wrath of the great Judge of the world by Prayers and Tears, and all the sacred offices and acts of true Repentance, by Alms and Offerings and Fastings often: and in a word, by all the kinds of those *spiritual sacrifices that are acceptable unto God through Jesus Christ.*

1 Cor. 13.

31.

Jam. 4. 8,

9, 10.

Act. 10. 4.

Luc. 2. 37.

2 Cor. 11.

27.

Eccl. 7. 17.

1 Pet. 2. 9.

Stir up, we beseech thee, O Lord, the wills of thy faithful people: quicken our dead, and cold Faith with the sacred fire of holy Charity, the very bond of perfection and all vertue, that we plenteously bringing forth the fruits of good works,
may

may of thee be plenteously rewarded
at the last day through Jesus —

V.

Mat. 25. 6.

Ambr. in
Luc.

Ps. 119. 62

Mat. 13.
33. 34.

Mat. 5. 16.

Mat. 26.
41.

*And there was a cry at midnight,
Behold the bridegroom cometh: Wo
unto me then (saith a devout Fa-
ther) if I be found sleeping in my
bed at midnight, when the great
Judge of all the world shall appear:
it concerns me much rather to resolve
with holy David: At midnight I will
rise to give thanks unto thee, because
of thy righteous judgments.*

Happy are those servants whom
the Lord when he cometh shall find
upon their watch; awaiting his com-
ing with *their loins girt, their lusts
restrained, and their Lamps burning:*
The light of the holy and true Faith
flaming by divine Love, and shining
through all the actions of their Life:
*that others seeing their good works may
glorifie God the Father of Heaven.*

*I will stand upon my watch to guard
the innocency of my Soul: I will
watch and also pray, that I fall not into
the snare of the Devil when tempted
by him: and that day come upon me
unawares.* There

There be two sorts of sins especially, against which my blessed Redeemer hath commanded me to watch, that the day of the Lord surprize me not : First, *Surfeiting and drunkenness*, or the pleasures of the flesh : Luc. 21. 34 Secondly, *The cares of the world*, or Ambition and Covetousness : against these grand enemies, which continually war against my Soul, it concerns me continually also to watch and pray.

Blessed Lord, let not, I humbly beseech thee, any importunate cravings of this corruptible flesh seduce me, nor the flattering false felicities of worldly wealth and dignity deceive me ; but grant that I being free from all pollutions both from the one, and the other, may await thy coming in all holy but humble confidence, to be ranked not amongst the cursed goats on thy left hand, but amongst thy blessed Sheep on the right hand, and hear that joyful sentence saying, *Come ye blessed of my Father, receive the kingdom prepared for you from the begin-*

beginning of the world: Grant this
O heavenly Father —

Our Father which art in, &c.

The XXVI. Psalm,

PARAPHRASED.

Verse I. **B**E thou my judge, O Lord: not to condemn me for my sins, but to approve my services, though imperfect and weak: for I have walked innocently: not according to the Innocency of thy Saints in Heaven, but according to that of frail Man upon Earth. Neither do I herein presume to justify my self, but my trust hath been also in the Lord: 'tis not my innocency, but the Lord's mercy I rely upon, and therefore shall I not fall in the day of Judgment.

27. *Examine me, O Lord, and prove me; now is the time assisted by thy all piercing Spirit, to examine my self, in order to my grand examination that day: Try out my reins and my heart; as the silver is tryed when the*

the dross is purged out, and this even in the furnace of affliction if it so seemeth good unto thee: that my reins and my heart may be cleansed from all filthiness both of flesh and spirit; and yet even so I dare not undergo thy strict and severe examination of me, but with reflexions upon thine immense goodness.

For thy loving kindness is ever before mine eyes: 'Tis my constant meditation, my hope and my refuge: *and I will walk in thy truth:* inwardly delighting and outwardly performing the commands thereof: and that I may do this,

I have not dwelt with vain persons, made my abode with such as follow the pomps and vanities of this wicked world: *neither will I have fellowship with the deceitful:* I have not so delighted in the society, as to be tainted by the evil examples of such as through their deceivable lusts keep not the Covenant they have made with their God: nor is it enough to avoid the society, but

I have hated the congregation of the wicked: not their persons, but their wickedness & all their consultations to do

do evil : *and will not sit among the ungodly, so as to continue and be delighted with the errors of their ways.*

6. *I will wash my hands in innocency, O Lord : with the tears of true Repentance I will wash the sinful works of my hands, and keep them clean and innocent for the future. : and so, not in my sins unrepented, will I go to thine Altar to offer up my Vows and Prayers also.*

7. *That I may shew the voice of thanksgiving : publickly declare the great Thanks and Praise which is due to thy divine Majesty : and tell of all thy wondrous works : joyning with the Ministers of thy Temple in Psalms and Hymns and Spiritual songs, wherein thy great works both of Mercy and Judgment are celebrated.*

8. *To this end, Lord, I have loved the habitation of thy house, the place where thou inhabitest more especially than any other houses : and 'tis my delight to come to this house, because 'tis the place where thine honour dwelleth : where the honour of thy Name is continually celebrated : for in his Temple doth every man speak of his Honour.*

And

9.

And since 'tis the joy of my heart
to joyn with thy people In the praise
of thy Name, *O shut not up my soul
with the sinners* : though in this
world I cannot altogether escape
their temptation and trouble, yet
rank me not amongst them in the
world to come: *nor my life with the
blood-thirsty* : let me not perish with
the cruel, uncharitable and cove-
tous of the world.

10.

In whose hands is wickedness : the
works of whose hands are unjust,
and destructive : *and their right hand
is full of gifts* : even their righteous
actions are for bribes, and sinister
ends transacted : and such are all they
who make a gain of godliness.

11.

But as for me, though others pur-
sue their worldly interests through
injustice and bribery : yet *I will walk
innocently* : that's the desire and reso-
lution of my Soul : *O deliver me*,
through the precious blood of my
Redeemer, which was shed for my
deliverance ; defend me from all my
ghostly enemies that would destroy
mine innocence : *and be merciful unto
me* : let thy mercy both pardon my
by-past transgressions, and support
me

me through all the perils of this mortal life.

12.

My foot standeth right fixed in my affections to cleave unto thee, and I will praise the Lord in the congregations: in the assemblies of the Lord's people, in the house where his Honour dwelleth: and so shall I hope to be hereafter admitted into the blissful company of Angels and Saints to Praise the Lord for ever: saying,

Glory be to the Father, &c.

As it was in the beginning, &c.

The XLIII. Psalm,

PARAPHRASED.

Verse 1.

Give sentence with me, O God: when I stand before thee to be judged according to my works done in the body whether good or evil, O then defend my cause against the ungodly people: Plead for me against all the accusations of men, women, devils, in whose company, or by whose temptations I have done any evil: O deliver me from the deceitful
and

and wicked man, that I be not ranked amongst such upon the left hand of unrighteousness and infelicity.

For thou art the God of my strength:
By whom I am enabled to resist all my ghostly enemies : *why hast thou put me from thee, leaving me to mine own weak, frail and sinful self?*
And this is the reason, *why go I so heavily, in the ways of thy service and of mine own salvation: whilst the enemy oppresseth me :* being destitute of thy help, the grand enemy of God and man overpowers me with his temptations and assaults:
But that I may manfully resist and overcome

O send out thy light, and thy truth,
the light of thy Grace, and the truth of thy righteousness, which discerns the cause of the righteous from the ungodly, *that they may lead me out of all the errors of this sinful life ; that being separated from the allurements and society of the ungodly, they may bring me to thy holy hill, where thy Temple is situate, and to thy dwelling, the place where thine honor dwelleth.*

And

2.

3.

4.

And that I may go to the Altar of God both Sacramental, and Mystical: upon the Altar of my heart to offer up my whole self, to be a living Sacrifice, Holy, acceptable unto God, even the God of my joy and gladness, who makes glad my heart by the consolations of his Holy Spirit, when I approach his Altar: and upon the Harp, which is an instrument of a Triangular figure, and represents the heart of man: wherewithal I will give thanks unto thee, O holy and ever blessed Trinity, Father, Son, and Holy Ghost, one God over all blessed for ever, and my God, even the God of my joy and worship, my glory and my Crown; O then

5.

Why art thou so heavy, O my Soul? There is no sorrow but for sin, because this alone separateth the Soul from the God of all consolation: and why art thou so disquieted within me? 'Tis thy unquiet passions, and unruly lusts, which disturb thy reason, and withdraw thee thus disquieted from a sincere dependance upon thy God: but return, return unto thy rest, O my Soul:

O put thy trust in God : all thy sorrows and distempers are from thy self, thy health and joy is from the Lord : and for this I will yet give him thanks : who is to be praised in both the seasons of sadness and joy : for in both

6.

He is the help of my countenance, the lightsome gladness of my heart, and my God, both of my Being and Well-being, even the God of all that I am, and all that I have, and all that I hope to be ; which is to enjoy the beatifical vision of his divine Majesty : for ever to sing

Glory be to the Father, &c.

As it was in the beginning, &c.

THE
Third general Meditation
 Upon the
 PAINS OF HELL.

MAny are the opinions, and disputes, and too curious also the disquisitions, touching the place, and nature, matter, manner, and duration of *the pains of Hell*: But it would be more Christian prudence strictly to search and find out those crooked, deceitful and polluted paths which lead to that dismal place of torments, that we may decline and avoid them.

'Tis surely better by much not to feel by woful experience the miseries of the damned, than exactly to know, and accurately to discourse of them. And may this be ever my study, blessed Lord, my continual care, and fear, and constant endeavour not in the least particular to sin against thee: for thy wrath and indignation which resteth upon sinners, is a fierce wrath, and a terrible, 'tis not in the power of frail man to sustain the fury of it.

MEDI-

MEDITAT. I.

Of the pain of Loss.

THe first, and 'tis esteemed by many holy Fathers the greatest of Hell Torments, is that which is call'd by Divines, *The pain of Loss*, whereunto the wicked of the world are sentenced in these several expressi-

ons : *Take him away — Cast him*
 Mat. 22. 13 & 25. 30, *out — I know you not — Depart*
 41. Luc. 13 *from me ye cursed —*
 27.

S. Chrys.
 Hom. 28.

“The Pains of Sense in hell, are
 “intolerable (saith Chrys.) yet for
 “a man to suffer a thousand Hells
 “is less irksome, than to be banish'd
 “from Heaven, to be driven from
 “the presence of God, to be exil'd
 “out of the regions of Light
 “and Joy, to be rejected of the
 “Lord, and to hear from him, *I*
 “*know you not — Depart from*
 “*me —*

The Loss of Heaven must needs be the greatest of evils, because 'tis the Loss of the greatest and most perfect good, and of all that is truly good.

To

To lose good things we do now enjoy in the world, may be recompenced with advantage by the gain of heaven, but to lose Heaven it self, to forfeit the right and title we once had happily obtained to be inheritors of the Kingdom of Heaven, is a loss irreparable, "Nothing can compensate, nothing can equal, nothing to be compared to this Loss, 'tis hell enough it self if there were no other. *Id. Serm.*

In this life the most wise and holy understand not throughly the fulness of Heavenly joys, and so cannot be sensible of the torment of their Loss : but in the next life our eyes shall be opened, and the veil upon our hearts removed, and then shall the ungodly see, to their unspeakable grief and anguish of spirit the vast difference betwixt the never fading pleasures of the right hand of God, and the empty transitory pleasures of sin ; betwixt that fulness of joy in the presence of God, and the deplorable sorrow of its loss and absence.

I have called but ye have refused,
saith the Lord : called saying, *Turn*
ye, turn ye unto me with all your
N heart---

Pro. i. 24.
Ezek. 33.
11.

Mat. 11. 28 *heart*---- *Come unto me all ye that are*
 Joh. 6. 37, *weary*— But we vain men slight
 44. 56. and neglect, nay too many contemn
 such gracious invitations: they are
 not affected or delighted with the
 presence of God, or if they come to his
 house, & approach his presence there,
 'tis not either with that internal De-
 votion, and external Reverence, 'tis
 not with such pure hearts and clean
 hands, as becomes the presence of so
 great and glorious, so holy and pure
 a Majesty; and is it not then most
 just and equal, that all such irreligi-
 gious, irreverent and profane per-
 sons be banisht the blisful presence
 of God for ever?

But though this be the guise of the
 multitude, to walk every one after
 the lusts of their own hearts, and to
 follow their own imaginations in the
 contempt of the Lords admonitions
 and commands, yet as for me whilst
 Pl. 5. 7. I have life and liberty I will come into
 thy house, even upon the multitude of
 thy mercies, and in thy fear will I
 worship towards thy holy Temple ---

My heart hath talked of thee and
 Pl. 27. 9. of this gracious command of thine,
 Seek ye my face---- Thy face, Lord,
 will

will I seek: O hide not thou thy face from me under the cloud of my sins and the thick cloud of my transgressions, nor cast away thy servant in displeasure: but vouchsafe that my approaches to thy divine Majesty may be so frequent and fervent, and with such Humility, Reverence and Devotion performed, that my person and my services may in this life be accepted before thee, that I hear not at the last day that dismal doom of the wicked, Depart from me ye cursed——

MEDITAT. II.

Of the Darkness of Hell.

TO be banished the presence of God, who is the Fountain of Light is to be involved in the terrors or Darkness: and therefore after, *Take him away*, it follows, *cast him into outer darkness*: And so is the place of Hell described: *A land of darkness and of the shadow of death, a land of darkness as darkness it self, and of the shadow of death, without any order, and where light is as darkness.*

Mat. 22.

13.

ca. 25.30.

Job 10.21,

22.

ness. And this must needs be so, because Hell is farthest remote from Heaven the Region of Light, being seated (as 'tis generally believed) in the centre of the earth, where neither Sun, Moon nor Stars display the least ray or glimmering of their Light.

Jam.3.6. There is Fire indeed in Hell, but such a Fire as burns without shining, a Fire without light, not unlike whereunto is the fire of blind Zeal, *the tongue whereof setteth on fire the course of nature and is set on fire of Hell.*

All the light which the sulphureous Fire of Hell affords, serves only to discover the ghastly sight of infernal Fiends, reviling, scourging, tormenting the damned without mercy, without intermission: and there perhaps may the wicked see some of their friends, and acquaintance, and of their companions in their sins involv'd with them in the same punishment, which are sights so dreadful as shall augment their torments.

This dismal darkness of Hell is call'd *The outward darkness*, respecting

ing the *inward darkness* of humane Souls, and those manifold deeds of darkness which issue from the one, and run headlong to the other.

If then thou hast followed the lusts of thine own darkned heart, and obeyed the suggestions of Satan the Prince of darkness, if thou hast loved and acted the works of darkness (of sinfulness and error) more than the sacred acts and influences of Grace and Truth, it is most just that thy portion be with blackness of darkness for ever. Joh. 3. 19.

Vouchsafe, blessed Lord of light and life, vouchsafe to display the sacred beams of thy Celestial light into my darkned Soul, dispel and dissipate thence all the black stain and guilt of sin contracted by my dayly backsliding from thee, all those clouds of ignorance and error, which darken my understanding, all those noysome lusts of the world and of the flesh which incessantly infest, and infect my Soul, that I pass not from these *inward* to that *outward darkness* where is weeping and wailing and gnashing of teeth.

MEDITAT. III.

Of the Fire of Hell.

OF all the torments invented and practised by the malice of men or devils, that by Fire is the most fierce and frightful: How does it amaze the minds of men, when they see it flaming in their houses, and consuming their habitations and estates? and yet *the Fire of Hell* is far more dreadful and tormenting, as differing from our ordinary fire especially in three respects.

1. Our fire feeds only upon gross and corporeal substances, but *Hell fire* feeds upon spirits and damned souls; and 'tis therefore as much more fierce and piercing than our fire, as a spirit is more quick and active, than a gross heavy body.

Be not deceived (O my Soul) with any fond conceits of vain men, that this fire is only metaphorical, or phantastical, or poetical, because 'tis prepared for the Devil and his Angels, who are spirits, and not lyable

to visible flames : But the word of God which cannot lye, and many undeniable reasons by the learned deduced thence, do confirm it to be a real, yea a material fire, but more spiritual and refined, and so more eating, piercing and tormenting than the fire which burns upon our hearts.

Mat. 3. 12.

ca. 13. 42.

ca. 25. 4.

Mar. 9. 43

47.

Mat. 3. 12.

Isa. 66. ult.

Isa. 30. ult.

2. Our fire may be quenched, nay 'twill quench it self when its fuel is wasted : but the fire of Hell is *unquenchable* : because First, The breath of the everlasting God like a stream of Brimstone doth enkindle it. Secondly, The fuel that feeds this fire shall never be consumed, *viz.* Immaterial, immortal Beings, of whom being tormented in these flames 'tis affirmed, that *they shall seek death, and shall not find it, they shall desire to dye, but death shall fly from them.* Miserable wretches ! whilst they had time and leisure to seek life, they neglected it ; nay it is too common, that when life in Christ is offered unto many in the blessed food of their Souls, they slight and contemn it, and therefore 'tis most just as the Father observes, that *they whose life in this world was no other than a death in sin,*

Ut cuius

vita mor-

tua fuit in

culpa, illic

mors vivat

in pena.

Greg. 1.

N. 4

their

their death hereafter should be a life in punishment for sin everlastingly.

But as to the unquenchable fire of Hell, Remember (O my Soul) that there is now a fire within thee, the which if it be not quencht in this life, will bring thee to fire unquenchable in the other world : and this is the rank and fulsome fire of concupiscence. Thy carnal lusts, and thy worldly lusts being now followed and fulfilled, are the fuel that feeds that dismal fire of the infernal lake : and *the Worm also that never dieth*, is bred of the same corruption, even in the dunghil lusts of the heart, actuated by the hot suggestions of Satan.

And as the fire of concupiscence doth now more or less rage in thy heart, so as to follow the sway thereof ; so shall the fire of hell be, more or less raging hereafter, if these lusts do not dye within thee, before the death of nature seize thee.

Take then the advice of the wise
 Eccl. 7. 17. *Syracides, Humble thy self greatly, for the vengeance of the wicked is fire and worms.* And of S. Paul :
 Col. 3. 5. *Mortifie therefore your members that are*

are upon earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is Idolatry — For which things sake, the wrath of God cometh upon the children of disobedience.

Blessed Jesus, by the merits and mysteries of thy Circumcision I humbly beg the true Circumcision of the spirit: and by the virtue of thy Crucifixion strengthen me to crucifie the flesh with the affections and lusts, lest any of those exorbitant fires being not opportunely quenched, involve me in those flames of hell which are unquenchable.

MEDITAT. IV.

Of the extent of Hell pains.

“ **W**Hen I consider righteous *Greg. mor.*
Job on the dunghil, the
 “ holy *Baptist* hungering in the wil-
 “ derness, *S. James* beheaded, *S. Pe-*
 “ ter crucified, the Torments and
 “ deaths of innumerable Martyrs,
 “ the manifold afflictions of the holy
 “ and elect people of God, I cannot

“but consider and know assuredly
“that very great and many shall be
“the torments of the wicked in the
“world to come : since God suffereth
“those whom he dearly loves to be
“so much afflicted in this life.

The Pains of Hell in the extent of them do herein differ from all present bodily pains : that these are partial only in some particular parts, joynts and members of the body, whilst other parts are free from pain : But in Hell the whole man in all the senses internal and external, in all the parts of his body and powers of his soul, yea the most spiritual faculties shall be tormented with Fire and Brimstone, rage and despite, grief and anguish, misery and malediction. The pains of Hell are a concourse of all kinds of pain, and of all at the same time, and of all of them for ever.

The Taste shall be punished with bitterness, the Appetite with hunger, and the Tongue with thirst, the Sight with horror, the Hearing with astonishment, the Smell with stench, the Heart with anguish, the Imagination with fear, the Reason with
mad-

madness, the Judgment with confusion, and in the very Bowels fire unquenchable.

And this is most just, that as the wicked have employed all the powers and parts both of Soul and Body, as weapons of unrighteousness unto sin; so should their punishment be in all their senses, members, faculties — that as each hath transgressed by sinful pleasure, and inordinate delight, so each should have its peculiar afflicting torment.

'Tis undoubtedly true, that all persons condemned to the flames of the nether hell are not equally tormented therein: for though the fire of hell be one and the same, yet it torments not all after the same manner, nor in the same degree of torture: but every man shall therein more or less feel the smart of its fury, as by the nature, quality and frequency of his sin, he hath less or more deserved the same: for *shall not the Judge of Gen. 18. 25. all the world do right?*

The more high, peremptory and presumptuous, as also the less obstinate and impenitent sinner shall both suffer under the torment of the same fire,

fire, but not in the same degree of pain and suffering: But alas the lowest degree of suffering in that place of horror is punishment enough, if seriously considered, to affright the sinner from all the errors of his ways.

Tho. à
Kemp.

There be many who now think this or that to be severe commands, *Love your enemies----* *Deny thy self, Fast, and Watch and Pray----* *Take up thy Cross----* but surely 'twill be much more hard and bitter to hear, *Depart from me ye cursed into everlasting fire----*

O let not then the severest commands of the Gospel, nor the difficulties and labors of Repentance startle and affright thee: let not the breach or neglect thereof, seem a light and a small thing unto thee; but Remember that to endure the pains of Hell but one hour, is more exceeding painful and afflicting, than a thousand years of the most strict, and severe austerities in Fasting and Sackcloth and Ashes.

Here, blessed Lord, here in this life let me be punished for my sins, but spare, O spare me in the
life

life to come, and from those intolerable pains of the nether Hell, good Lord deliver me through Jesus Christ.

MEDITAT. V.

Of the Bonds and Chains of Hell.

Righteous art thou, O Lord, and upright are thy judgments: Ps. 119.
137.
'Tis a justice becoming the just Judge of the world, that the licentious and prophane who in this life would not be *bound up* nor restrained from following and fulfilling their exorbitant lusts, but have *walked* in the counsel of the ungodly and *stood* in the way of sinners; that they who *bound up* their hands from doing the works of Gods Commandments, and *bound up* their feet from walking in the paths of his most holy Laws; that they whose sins are *bound* upon their Souls, and not loosed by true Repentance through Faith in the Blood of Christ: 'tis just, I say, that such should incur this sad and dismal sentence, *Bind him hand and foot---* Mat. 22.
13.

To

To be bound to one place, though in silken Cords, or chains of Gold, though 'twere on a bed of Roses, or the sweetest perfumes, to be so tyed as not to be able to stir hand or foot, is a very great punishment to the free, active and stirring soul of man: How much more then a sorer punishment is it, to be bound in fiery chains, eating through the flesh into the very bowels, nay through all the most hidden and deepest recesses of the Soul, and be forced to lye down in a bed of Flames, and therein not to be able to stir either *hand* or *foot*, not to move or change from side to side for the least ease or mitigation of torment?

He must have a heart of stone, or rather of flint the hardest of stones who in remembrance of his sins is not greatly terrified and humbled in the very thought and apprehension of these fiery tormenting *chains of Hell*.

Blessed Jesus, whose innocent tender hands were rudely seiz'd and bound with cords of injustice and violence; vouchsafe to loose all the bonds and chains of my sins, where-with both my hands and feet, affecti-
ons

ons and actions are infettered, and infested: and grant that the wounds they have made in my soul being washed with my tears, may be healed by the sovereign balsome which from thy Wounds and Stripes and Bonds does flow: *Pluck my feet out of the net of every temptation to sinfulness and error, and let my hand be continually lift up unto thy Commandments to do them*, that I be not lyable to be bound by any of the spirits of vengeance in the fiery chains of the nether Hell where is weeping and wailing---

Ps. 25. 14.

Ps. 119. 48.

MEDITAT. VI.

Of the Laments of Hell.

THere shall be weeping and wailing and gnashing of teeth: They shall deservedly weep in Hell, whose eyes upon earth have been full of *Adultery*, lasciviousness and greediness of the creature: whose eyes have been set upon their covetousness, and their eye-lids lifted up with scorn and contempt of others: who have been guilty of any of these, or of any other

Mat. 25.
30.

2 Pet. 2. 14

Pro. 30. 13.

other sinful pollutions, and have not wept and bewailed the same with the tears of Repentance.

Luc. 6. 25. *Wo unto you that laugh now in your sinful pleasures, for ye shall mourn and weep either here or hereafter: And 'tis sad and sortish to put off this necessity of weeping to the other world, where the tears of sorrow and sad Repentance shall avail nothing.*

Luc. 16. 24. *And this is all the water that Hell affords, not a drop to cool the tongue tormented in those scorching flames, only those driesly tears, which the violence of her torments do extort, which being salt and brinish, and spent in vain, shall the more increase the bitterness and augment the miseries of the condemned sinner.*

Jer 9. 1. *O that now my head were waters, and mine eyes a fountain of tears, by weeping here, to prevent the weeping in Hell hereafter, now to bewail my sins, that I sorrow not when 'tis too late, where weeping and wailing shall not assuage but augment my sorrows.*

Lament, O sinner, and gnash thy teeth through a holy indignation, to be

be so foolish and mad, as for a little sinful pleasure, or dirty delight, to run the hazard of being obnoxious to never ending pains and sorrows.

Blessed are they that mourn, both Mat. 5. 4.
for their own sins, and for the sins of others through the fear of Hell, and desire of Heaven; *for they shall be comforted,* their fears prevented, their desires obtained.

A broken and a contrite heart, O Ps. 51. 17.
God, *thou wilt not despise:* A heart broken with godly sorrow for sin, and venting it self in tears with Prayers, Humiliations and Confessions mixt with Faith in the blood of my dear Redeemer. Thus Lord, thus I humbly beg to be delivered from thy wrath, and from the deplorable wailings of a sad eternity. *Amen.*

MEDI-

MEDITAT. VII.

*Of the perpetuity of Hell
Torments.*

THe Perpetuity of Hell torments is in the thought thereof a Torment unspeakable: for in every instant of the Sufferings of the damned, they suffer all the torments of those infinite thousands of years to come, the continuance whereof is not measured by Time, but by the bottomless abyss of eternity, and the immutability of divine justice: and what is time to eternity? *Behold as a drop of water is to the sea, and a gravel stone in comparison of the sand: so are a thousand years to the dayes of eternity.*

Eccl. 18.
10.

In this life fear hath torment: but torment hath no fear, but hope rather of release, and delivery: but in Hell the damned both fear what they suffer, and also suffer what they fear, even the everlasting duration of their sufferings: *They that are*
cast

cast into the Lake of fire and brimstone Rev. 20.
shall be tormented day and night for 110.
ever, and ever.

Are not they then without under- Pl. 14. 4.
standing that work wickedness? who
being endued with Reason, and capa-
ble of counsel, who knowing the
shortness of this life, and the uncer-
tainty of the same, and withal be-
lieving the everlasting duration of the
life to come, do nevertheless bend all
their thoughts, and endeavours upon
what concerns this present temporary
Being, even to the great hazard of
being obnoxious to the Pains and
Torments of a sad eternity: such
madness in the hearts of men can ne-
ver be thoroughly bewail'd even with
tears of blood.

Who hath warned you to flee from Mar. 3.7.
the wrath to come? That there is a
wrath to come every Christian be-
lieves, and 'tis a fierce wrath and a
terrible, even indignation and wrath,
tribulation and anguish upon every soul Rom. 2.8,
of man that doth evil, and hath not 9.
repented him of the evil, and of the
iniquity he hath done.

Of the coming of this wrath also
frequent warning is given, both by
the

the works and by the word of God, by the Ministers of his Church: but who takes warning given? who regards the power of this wrath? very few regard it; though the less it be regarded, the more fierce it will be, for even thereafter as a man feareth so is thy displeasure.

Pl. 90. 11. *for even thereafter as a man feareth so is thy displeasure.*
 Pro. 3. 7. Fear thou the Lord, O my Soul, fear the Lord, and depart from evil.

Pl. 76. 7. Thou, O Lord, thou alone art to be feared, and who may stand in thy sight, when thou art angry?

Pro. 14. 27 The fear of the Lord is a fountain of life, to depart from the gates of death.

Mat. 10. 28 Fear not them that can kill the body, but are not able to kill the Soul: but fear him who is able to destroy both soul and body in hell.

Heb. 12. 28, Let us have grace whereby we may serve God acceptably with reverence and godly fear.

29. For our God is a consuming fire.

The LXXXVI. Psalm,

P A R A P H R A S E D.

Bow down thine ear to him who Verse 1.
now bowes down his heart, and
hear me, O Lord, confessing, for I
am poor, extremely wanting of the
graces of thy Spirit, which should
make me rich towards God: I have
little or no treasures laid up in Hea-
ven, and therefore I am in misery,
lyable to the eternal miseries of
Hell: But,

Preserve thou my soul from that 2.
dismal place of torments, for I am
holy, separate and devoted to thy
service though a poor unprofitable
servant: and upon this account I
make bold to call thee my God, whom
I worship and serve, and humbly be-
seech thee to save thy servant who put-
teth his trust in thee, for the riches
of grace and salvation, wherein

Be merciful unto me, O Lord, who 3.
art rich in mercy, for I will call dayly
upon thee, that it may please thee in
great mercy to deliver me from that
misery,

misery, whereunto my poorness in grace, but abounding sins make me obnoxious.

4. *Comfort the soul of thy servant that the sorrows of death overwhelm me not: For unto thee, O Lord, do I lift up my soul, being hereunto encouraged by thy grace and goodness.*

5. *For thou, Lord, art good, even the inexhaustible fountain of goodness, and gracious, propitiously inclined to hear the supplications of thy people, and of great mercy against the greatness of iniquity, unto all them that call upon thee, even to all that call upon thee faithfully, depending upon thee alone for help, and safety.*

6. *Give ear, Lord, to my prayer, not slightly hearing the sound of my words, but ponder the voice of my humble desires: the intense desires of my humbled soul, I humbly desire to be considered.*

7. *In the time of my trouble, and that's the whole time of my pilgrimage here upon earth, I will call upon thee for protection and deliverance, whereof I will never despair: for thou hearest me, if my prayer be pure and humble: and therefore will*

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will I call upon thee as long as I live.

*Among the gods that be either
falsly so called, or be so called by
participation of divine power as the
Angels in Heaven, and Kings of the
earth, there is none like unto thee, O
Lord, either for power or wisdom :
there is none that can do as thou dost :
thy works do far exceed the power
of any created beings to do the like :
and therefore in fulness of time*

*All Nations whom thou hast made,
shall no longer make gods unto them-
selves, but shall come and worship thee,
O Lord, the maker of all men, and
of all things, and being admitted
members of thy holy Catholick
Church shall glorifie thy Name, both
with heart and voice, and by the
good works of their obedience to
the Gospel of Christ.*

*For thou art great, which all thy
works declare, and dost wondrous
things, not to be apprehended but
admired, and 'tis therefore in all the
parts of the world confessed, that
thou art God alone, all others being ei-
ther falsly or feignedly called gods :
And that I may accordingly worship
thee aright,*

Teach

8.

9.

10.

11.

Teach me thy way, O Lord, that I neither mistake the right way, nor stumble and fall therein, but stedfastly and constantly walk in thy truth: and this way and this truth is my blessed Redeemer, who by his doctrine and example, doings and sufferings, life and death, is the way that leads to life eternal: O knit my heart unto thee, by the indissoluble bonds of a true Faith, firm Hope, fervent Charity: that I may fear thy name, so as that I neither dare to sin against thee, nor too much presume upon thy favour and grace.

12.

I will thank thee, O Lord my God, as from whom both my whole self, and all the little good that is mine does proceed, with all my heart, as being hereunto excited by the fear and love of thy Name: and I will praise thy name for evermore: And there is very great reason I should do so,

13.

For great is thy mercy toward me, not only manifested in all the good things I do enjoy, but in my deliverance from manifold evils, and especially from the greatest of evils: for thou hast delivered my soul from the nether-

nethermost hell, in the broad way that leads thereunto I have a long time walked, and 'tis of thy great mercy, that I have not long since been hurled headlong to that dismal place of torments: And still I have great cause to complain,

O God, the proud are risen against me, proud Lucifer and his infernal fiends, and the congregation of naughty men have sought after my soul: the wicked of the world conspire with the Devil and his Angels by their sinful suggestions to subvert the innocence of my soul, to have her portion with them in the nethermost hell.

14.

But thou, O Lord, art full of compassion, especially to all them who chuse rather to suffer than to do what is offensive to thy Majesty, and mercy, in pardoning the offences of the truly penitent, long-suffering, not willing that any should perish, but that all should come to Repentance, plenteous in goodness, abounding in thy blessings and truth both in performing thy promises of mercy to the penitent, and in rendring to every man according to his works.

15.

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16.

O turn thee then unto me who by my sins have justly provoked thee to turn away thy face from me; and have mercy upon me a miserable sinner: and that I may no more offend thee, give thy strength unto thy servant, even ghostly strength and fortitude, manfully to resist the Devil, and all his numerous troops of sensual and worldly lusts; in all whose assaults vouchsafe to help the son of thine handmaid, that I may overcome all their temptations unto evil, and carefully keep my vow and promise made when I was first admitted to be a Son of thy handmaid the Church.

17.

Shew some token upon me for good, let some sign of thy favour towards me appear, that they who hate me, my ghostly enemies, may see it and be ashamed, when they shall behold all their conspiracies and assaults against my soul defeated by the assistance of thy divine grace: because thou, Lord, hast holpen me and comforted me: thy help to overcome when I am tempted unto sin, is a great comfort to my soul, for I have hereupon a good ground of hope, that thou wilt deliver my soul from the nethermost

most hell : and that being raised up
from the gates of death I may shew
all thy praises within the ports of the
daughter of Sion, saying

*Glory be to the Father, &c.
As it was in the beginning, &c.*

The LXXXVIII. Psalm,

P A R A P H R A S E D.

O Lord God of my salvation, my Verse 1.
corporal and spiritual, tem-
poral and eternal Salvation is from
thee, and therefore *I have cryed day
and night* at all times and seasons, and
in all conditions prosperous and ad-
verse *before thee*, as unto whom alone
the inmost intimate desires of my
soul are naked and open : *O let my
prayer enter into thy presence*, be re-
ceived and accepted by thee : *incline
thine ear unto my calling*, so graci-
ously hear as to grant my humble
requests.

My soul is full of trouble, which
being the consequent of sin, is the
forerunner of death, and my life
O 2 draw-

drameth nigh unto hell, which openeth wide her mouth to swallow down such polluted Souls.

3. *I am counted as one of them that go down to the pit, lookt upon as a dead man and a cast-away : and I have been even as a man that hath no strength, which is derived from the Lord of life to escape the snares and terrors of death.*

4. *Free among the dead, not likely to be freed from my troubles, but by death which puts an end to all the miseries of this sinful life : like unto them that are wounded by the fiery darts of the devil, and lye in the grave of corrupt conversation, which leads to the grave of death the wages of sin ; and whosoever thus lye there, are out of remembrance, both forgotten by the righteous, and also are cut away from thy hand, repulst from amongst those blessed sheep, which shall be rankt on thy right hand in the day of Judgment.*

5. *Thou hast laid me in the lowest pit : I confesse I have so far incur'd thy wrathful displeasure, as to be laid in the nethermost hell, which is a place of darkness, even blackness of dark-*

darkness for ever : and in the deep
abyss of inextricable torments.

*Thine indignation lyeth hard upon
me, whereto I have provoked thee
by manifold offences, and thou hast
vexed me with all thy storms; those
tempests of affliction and trouble
which disturb my peace are sent from
thee to scower the rust of corruption
off my Soul.*

*Thou hast put away mine acquaint-
ance far from me, and made me
to be abhorred of them: The invis-
ible society of holy Angels, with the
prayers and good wishes of holy
men I enjoyed whilst I was innocent,
and heavenly minded; but now be-
ing polluted, they are estranged from
me, and abhor me in my sins.*

*I am so fast in prison, that I cannot
get forth: I am so en fetter'd in the
bonds and chains of my sins, that
without the help of a divine hand I
cannot be loosed from them.*

*My sight faileth for very trouble,
the bright eye of my mind is dimm'd
and darkned through the pressures
of my spirit: and in this sad condi-
tion, Lord, I have called upon thee, as
being my only refuge in danger, sup-*

port in trouble, and succour in all distress, *I have stretched forth my hands unto thee*, by my practice according to my prayer.

10.

Dost thou shew wonders among the dead? or shall the dead declare thy works of wonder? or shall the dead rise up and praise thee? They must have part in the first Resurrection (which is from the corruption of sin) who worthily shew forth thy praise.

11.

Shall thy loving kindness be shewed in the grave, or thy faithfulness in destruction? both in the state of the first, and of the second death, there is a deep silence of thy goodness and of thy truth.

12.

Shall thy wondrous works be known in the dark, and thy righteousness in the land where all things are forgotten? Thy righteous and admired deeds are not once mentioned either in the grave of death, or in the pit of hell: in both estates there is an utter forgetfulness of all thy goodness and truth. But that I may be delivered from such a sad condition,

13.

Unto thee have I cryed, O Lord: and early shall my prayer come before thee:

thee : Before I have made my peace with thee my God, or be surprized by death, let my prayer for thy preventing and assisting grace be not rejected.

Lord, why abhorrest thou my soul? 14.
I am unclean I confess, and 'tis but just I should be abhorred and forsaken; but being withal penitent and humbled, *why hidest thou thy face from me*, as being still displeased with me, and deaf to my petitions?

I am in misery, and like unto him 15.
that is at the point to dye : Death as the wages of sin dogs me at the heels: *even from my youth up thy terrors have I suffered with a troubled mind* : The terrors of my Conscience for sin, have been alway accompanied with a troubled and contrite spirit, which thou hast promised not to despise.

Thy wrathful displeasure goeth over 16.
me : The apprehension of thy wrath and displeasure invades, and overflows my soul : *and the fear of thee hath undone me* : the fear of thy wrath in the day of judgment, and of the never dying torments of hell the effects thereof, hath ruin'd all my worldly consolations.

17. *They come round about me daily like water overflowing all the powers and passions of my Soul, and compassed me together on every side, leaving no visible means of evasion and peace.*

18. *My lovers and my friends, who professed themselves to be such in my worldly prosperity, and amidst my carnal delights, hast thou put away from me, they are alienated and estranged in time of my trouble: and hid mine acquaintance out of my sight, they will not now see me who formerly frequented my company.*

And therefore being thus desolate, and deeply endangered, unto thee as my only hope and refuge, O Lord God of my Salvation I have cryed day and night continually, for deliverance and Salvation, that my soul may continually bless thee and say,

Glory be to the Father, &c.

As it was in the beginning, &c.

THE
Fourth general Meditation,
OF
HEAVEN.

I. **T**He land of *Canaan* was promised to *Abraham* the Father of the faithful in these words of command: *Lift up now thine eyes, and look from the place where thou art, Northward and Southward, Eastward and Westward — For all the land which thou seest, to thee will I give it, and to thy seed for ever.* Gen. 13. 14. 15.

The celestial *Canaan* is herein promised unto thee if a true son of the faithful *Abraham*: Lift up then thine eyes, O my Soul, and contemplate the ravishing Felicities of this Land of promise. This is thy native country, where thou wast at first framed by the hands of the Almighty after his own Image; Why then dost thou not pant and breath and sigh and long to be at home? Why art thou so well

O 5 please.

Can. 4.8.

Ps. 55.6.

pleased with a strange land, and delightest rather to be a Pilgrim in the valley of Tears, than a free Denizon in the land of Peace? a Foreigner in the city of *Babylon* than a Citizen in the heavenly *Jerusalem*? *Away, away from Lebanon*, O my Soul, thy beloved calleth thee *away from the dens of Lyons, and the mountains of the Leopards*: *O that I had wings like a Dove, for then would I flee away and be at rest.*

2. We read that the Lord brought *Moses* to the top of mount *Pisgah*, and shewed him the promised land; where having the wilderness behind him, and the happiest of all lands before him, he represents the devout and heavenly minded Soul, who considering the manifold troubles in the wilderness of this world, and the joys and felicities of the world to come, is highly ravished in the contemplation and desire of the one to the extream contempt of the other.

3. The happiness of Heaven is the end of all Holiness upon Earth, and that must needs be the greatest good, which

which is the end of all that is good,
for the end is more noble than the means.
'Tis the last good we hope for, and
so the most perfect, as being the per-
fection and accomplishment of all the
good we can imagine or desire; nay,
'tis a blessedness beyond our frail
imaginations to comprehend: as it
is written, eye hath not seen, nor ear
heard, neither have entred into the
heart of man, the things which God
hath prepared for them that love
him. 2

a Quod
Disupra

paravit diligentibus se, fide non capitur, spe non attingitur, charitate non comprehenditur, desideria & vota transgreditur: acquiri potest, aestimari non potest. Aug. 1 Cor. 2. 9.

4. Raise up thy affections (O my Soul) as to be ravish'd with the love of Heaven, so to lament with tears of sorrow and shame thy sloth and negligence, thy coldness and indevotion, thy sinful security and earthly mindedness, and what obstructs thy way, and slackens thy pace towards this place of joy unspeakable and glorious.

O how slight and trivial, how inconsiderable are all the most strict
and

and rigid labours of Repentance and mortification, of the most profound Piety, and ample Charity, in respect of those celestial joyes whereunto they lead thee !

And if it shall once please God through the merits of Christ to receive thee into Heaven, thou wilt then think all thy prayers and tears, sighs and groans, fastings and watchings, all thy labours of love both to God and man, very well spent, that they have waisted thee over the troublesome waves of this worlds vast sea, into the haven of eternal peace and felicity.

MEDITAT. II

*Of the place we call Heaven,
and first, its Greatness.*

2 Cor. 12.

2.

Deut. 10.

14.

2 Chr. 6.

18.

THAT Empyrean Heaven, which is the seat of God and of all his holy Angels and Saints for ever, is called also *the Third Heaven*, and *the Highest Heaven*, and *the Heaven of Heavens*; and 'tis of all the places of the Universe the most spacious,
large

large and ample : for it contains all the heavens, and the earth also, even the whole Creation within its verge and compass.

Do but consider the vastness of the Sun, and of the Moon, with the multitude and magnitude of all the Lights of Heaven, most of which are greater, and some of them far bigger than the whole body of the Earth : Consider also that besides the vast number of Stars, there are empty spaces in the firmament for as many, nay for many more than as many yet : and then admire with astonishment the vast extent and amplitude of the Heaven of Heavens, which containeth all these, and all that is above, and all that is below all these, within its circuit and circumference.

Secondly, Its Brightness and Beauty:

The brightness of the Sun, the Moon and the Stars do but imperfectly represent the Beauty and Brightness of Heaven as 'tis described *Rev.* 21. 23. *And the City had no need of the Sun, nor of the Moon to shine in it, for the glory of God did lighten it,* *Rev.* 21. 23. *and*

and the Lamb is the light thereof, which exceeds as much the light of the Sun, as the Sun's light transcends that of a glimmering Taper.

The Air of this countrey of Heaven is continually pure, and clear, bright and splendid; 'tis not capable of any clouds, mists, or vapours, not lyable to any rains, storms and tempests; no thick infectious air offends the inhabitants of this happy land; whilst the wretched miscreants of the nether hell are involved in blackness of darkness, stifled with the suffocating fumes of sulphureous fire, without the least hope of any purer air wherein to breath for ever.

Thirdly, Its Tranquillity.

All in this City of God is peaceable and quiet, tranquil and secure, and free even from the fear of the least disturbance; *no evil comes nigh*

Ps. 90.10. this dwelling.

What the Lord promiseth to his Church Militant is fulfilled in his Church Triumphant, *The Lord hath made fast the bars of thy gates: they are inexpugnable by any, by the utmost*

Ps. 147.13.

most force and fury of all the Spirits and powers of darkness.

The Lord maketh peace in thy borders : 14.

Blessed peace dwells here without the least fear or danger of interruption : For the grand enemy of Peace is hence cast down, *fallen like lightning from Heaven*, there's no room here for that author of all division, nor yet for any of his instruments : *The people that delight in war :* 'Tis the inheritance of Peace-makers, and of the peaceable minded, and of such only as live in peace upon earth. Luc. 10. 18. Pl. 68. 30. Mat. 5. 9.

And O that it might please the God of Peace to allay that rancour, to depress that tumour, to assuage that itch of contention which now so much disturbs the peace of his Church upon earth, and obstructs the way to this heavenly *Hierusalem*, the City of peace : *Follow peace with all men, and holiness without which no man shall see the Lord.* Heb. 12. 14.

O God the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom ; defend us thy humble servants in all the assaults

assaults of our enemies, that would disturb our peace : that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ —

MEDITAT. III.

Of the good things of Heaven.

I. H O N O U R.

Honour in Heaven is not that which swells with vain-glory, & is puffed up with the infectious breath of Flattery, and the praise of men, *but the honour that cometh from God only.*

Joh. 5. 44.

Honour is the reward of vertue, and he who is the donor of vertue and obedience has promised to Honour the obedient and vertuous, saying, *If any man serve me, him will my Father honour :* What, and how great this honour is, we read *Rev. 3. 31. To him that overcometh will I give to sit with me in my throne : even as I have overcome, and am set down with my Father in his Throne : There can-*
not

Joh. 12. 26

Rev. 3. 31.

not be surely an higher Honour than this, to be exalted by the right hand of the most High, and placed in the same Throne with the *King of Kings, and Lord of Lords*: O what Hymns of divine praise, what applauses and exultations, what shouts of joy shall sound through the whole Court of Heaven, when *thus it shall be done to the man whom the King delighteth to honour* ! Esth. 6. 11.

2. P O W E R.

2. *Honour without Power* is but a titular empty airy happiness: and the *Power* of the Saints in Heaven is promised by the Lord of all power, saying of the *faithful and wise servant*, Mat. 24. *he will make him ruler of all his goods*: 45. 47. implying a power given to his Saints, not only over all that is called good upon earth, but also over all the joys of heaven, which are an aggregation of all that is good, and *He that overcometh shall inherit all things*: where- Gloss. ord. in loc. Rev. 21. 7. in are implicitly promised,

3. RICHES.

3. *The Riches of Heaven*, are not such corruptible things as Silver and Gold, gorgeous Attire, delicious Fare, large Demesnes, fair Habitations—but without any such frail-deceitful pelf there shall be abundance of peace; a fulness of perfection and felicity, an exceeding and eternal weight of glory: and in a word, in heaven God shall be all in all: He who is the Fountain and Well-spring of all good gifts and graces upon earth, will be himself the reward and crown thereof in heaven; than the which there can be nothing more high and honourable, nothing more great and powerful, nothing more rich, full, eminent, perfect, joyous, and all that can be desired conducing to true happiness.

Pl. 72. 7.
Cor. 4. 17.
2 Cor. 15.
28.

Happy then, and thrice happy are they who now in this life covet chiefly, covet only to have the Lord for their portion, saying not from the teeth only but from the bottom of their hearts, *The Lord himself is the portion of mine inheritance, and of my cup:*

Pl. 16. 6,

cup: thou shalt maintain my lot. The lot is fallen to me in a fair ground, I have a goodly heritage: And surely he must needs be most exorbitantly covetous, that will not be content with such a heritage: and to possess the Lord himself, who possesseth all things, is the riches of Heaven.

4. P L E A S U R E

Pleasure consists in the union of the Soul with an object of Delight: and in heaven the Soul shall be united with the most beautiful, and blissful object, viz. *The Lord of glory, The light of the World, The God of all Consolation.* We read 1 Cor. 6. 17. *He that is joyned to the Lord, is one spirit,* which is the height of pleasure, and perfection of Delight to be so intimately joyned to the Lord as to become one spirit with him: such do deliciously taste and fully see how gracious the Lord is. Ps. 34. 8.

There is no earthly pleasure like the taste and sense of the Lords grace and favour to us: 'Tis yet a greater pleasure to enjoy the Lord as the only object of Love and Delight: 'Tis yet more.

more sweet and pleasurable to acquiesce and be fully satisfied in the enjoyment of the divine Majesty. But the fulness of joy is not only to enjoy, but to know that we shall ever enjoy the beatifical vision, and have the fruition of the supreme beauty, and divine goodness for ever and ever.

- Now then, O my Soul, *Delight*
 Ps. 37. 4. *thou in the Lord, and he shall give thee thy hearts desire*: In the satisfaction and peace of thy desires does thy happiness consist, and this is alone in the Lord obtainable: *Blessed are the people, O Lord, that can rejoyce in thee; they shall walk in the light of thy countenance*:— *Their delight shall be daily in thy name, and in thy righteousness shall they make their boast*: For thou art the glory of their strength.—
17.
 18.

But the soul that will rejoyce in God must be stamp't after his image, and be like unto him, pure as he is pure, holy as he is holy, merciful as he is merciful.

- Eph. 5. 1, 2. *Be ye followers of God as dear children and walk in love*: and so thou maist hope to enjoy the Lord as the supreme object of love and delight in heaven.

O Lord, who hast prepared for them that love thee such good things as pass mans understanding; Pour into our hearts such love towards thee, that we loving thee in and above all things may obtain thy promises which exceed all that we can desire, through Jesus Christ.

MEDITAT. III.

Of the Company of Heaven.

1. *Of Gods presence there.*

1. **G**Od who is Father, Son, and Holy Ghost, is the chief and principal Inhabitant of the Heaven of heavens: God indeed is every where in respect of his Essence, Presence, Power, but in Heaven in respect of his Glory, and the supereminent brightness of his Majesty, which is in heaven most conspicuous, full, and ravishing: nor could Heaven be called so, it were not heaven, if not enlightned, and enhappied by Gods superlative presence there: *And where ever, O Lord, thou art* Tho. à K. 1m.
pre-

present, either in grace or glory, there is heaven: and death and hell is every where where thou art.

1 Tim. 6.
17.

Isa. 6. 2.

1 Pet. 1. 7.

Pl. 36. 8.

2. But what doth it avail the company of Heaven that God is there especially present, since God dwelleth with the light which no man can approach unto, whom no man hath seen or can see? The very Angels of Heaven cover their faces with their wings in the presence of God, that the excessive brightness of his Majesty and great Glory overwhelm them not? 'Tis true, but however so much of this eminent glory shall appear, and so fully the splendid Raies thereof be display'd in Heaven, as shall ravish all the blessed beholders thereof with a joy unspeakable and glorious.

They shall be satisfied with the plentifulness of thy house, (viz. of Celestial glory) and thou shalt give them drink of thy pleasures as out of a river: so full and overflowing shall be their satisfaction and contentment.

For with thee is the Well of life, and of all the joys and consolations of life: and in thy light shall we see light

light, even the ravishing light of glory in the light of Gods countenance.: in whose presence is fulness of joy.

2. The Angels of Heaven.

Next to the blisful presence of God, the society in Heaven is Angels and Archangels, Cherubims and Seraphims, Thrones and Dominions, Col. 1. 16. Principalities and Powers, and all the several Orders of celestial Spirits.

The very sight of one blessed Angel upon earth, would be more joyous and ravishing than to behold the greatest beauty, and most splendid excellency that is lyable to the eyes of flesh: yea all the pomp and glory of the world is not comparable to such a sight: how much more joyful and glorious will it be, not only to behold, but to enjoy the society of those innumerable ministring spirits of whom we read, *Thousand thousands ministred unto him, and ten thousand times ten thousand stood before him.* Dan. 7. 10.

These rest not day and night, crying, H. G. 3. &c. Holy, holy, holy Lord God of Sabbath: Rev. 21. 10 Heaven and earth are full of the Majesty

jesty of thy glory: To make one in this Hymnidical Quire, and to be received into one of those Mansions of Glory from whence the Apostate Angels fell, is such an astonishing joy as cannot by the tongue of men and Angels be expressed.

3. *The Saints in Heaven.*

To these Angelical spirits are joynd in society as members of the same Church Triumphant in Heaven, *The glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, the innumerable train of holy Confessors, Priests, and people of each Sex, and of every condition of whose numberless number we read, Rev. 7. 9. And I beheld and lo a great multitude which no man can number of all nations, and kindreds, and people, and Tongues, stood before the Throne, and before the Lamb, clothed with white robes and Palms in their hands— and cryed with a loud voice, Salvation to our God---*

Rev. 7. 9,
10.

Into this glorious Communion of Saints in Heaven, there dayly are,
and

and daily shall be for ever received all such true servants of God, and stout soldiers of Jesus Christ, who under his banner have overcome the Devil and all his works, the pomps and vanities of this wicked world, all the sinful lusts of the flesh: who have warred a good warfare over these their ghostly enemies, and kept the Faith, whereinto they were baptized, without any tincture of Heresie, or Schism, observed God's holy Will and Commandments, and walked in the same all the days of their life.

All of these returning from their wearisome pilgrimage through the wildernels of this world to their native home of Heaven shall be received into and rejoyce in their proper and peculiar mansions of peace; each differing indeed in the degrees of glory, according to their difference in the degrees of grace, but all shall enjoy their full proportion of happiness, and with common joy shall sing together perpetual *Hallelujahs* to him that sitteth upon the Throne and to the Lamb for ever.

Rev. 5. 13.

Heb. 12.

22, 23, 24.

Happy and for ever happy were I, if with a flood of Tears and incessant Prayers, if with the devout surrender of all that I am & all that I have to the service of God, I might be admitted into this celestial Society: *To come unto Sion, and unto the City of the living God, the heavenly Hierusalem, and to an innumerable company of Angels, To the general assembly and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just men made perfect, And to Jesus the Mediator of the new Covenant —*

All this I believe as a Christian, but my Hope to be admitted into this blessed Society is too weakly grounded: and this because my Charity both towards God and his Saints is too cold and benum'd.

I do profess to love God, and do desire that my heart may be every day more and more inflamed with the same fire of his love: but doubtless I must have withal a due regard and veneration for his Saints; for as God is praised in his Saints, so is he dishonoured in their disrespect, *He that toucheth them toucheth the apple of his eye.*

Pl 150 1.

Zach. 2. 8.

the Saints in Heaven.

215

If the zeal of some persons towards the Saints in Heaven exceed its due bounds and limits, I must not therefore throw off that devout respect which is due unto them; remembering that 'tis the end of my *Faith*; the sum of my *Hope* to be by divine *Charity* joyned with them in the same mystical body of Christ our common Lord, and Redeemer, and with them to love, and to praise the Lord: yea to praise and love him for ever, which is the happiness of the Saints in Heaven: for *blessed are they that dwell in thy house, they will always be praising thee.* Ps. 84.4.

But I am unworthy, too much unworthy sinful dust and ashes to make one in this heavenly quire: But I will not despair since my dear Redeemer hath 1. purchased this happiness for me ^a; since 2. he hath promised to receive me thereinto ^b; and 3. he hath prayed also for my actual possession thereof saying, *Father, I will, that they whom thou hast given me, may be with me, where I am, that they may behold the glory which thou hast given me.* ^a Heb. 9.
12, 15, 24.
^b Joh. 14. 3
Joh. 17. 24

O sweetest Saviour, who to save and redeem man vouchsafedst to be made man, and to appear in the likeness of sinful flesh; O when, when will that happy hour come, wherein I shall be admitted to behold thy blessed Face, which the Angels in Heaven behold with joy and wonder? *When I shall awake up after thy likeness, I shall be satisfied with it*, satisfied to the greatest height and fulness of content, when I shall behold that glory thou hadst with the Father before the world was: even so come Lord Jesus come quickly.

Ps. 17. 16. *I shall be satisfied with it*, satisfied to the greatest height and fulness of content, when I shall behold that glory thou hadst with the Father before the world was: even so come Lord Jesus come quickly.

Joh. 17. 5. *when I shall awake up after thy likeness, I shall be satisfied with it*, satisfied to the greatest height and fulness of content, when I shall behold that glory thou hadst with the Father before the world was: even so come Lord Jesus come quickly.

MEDITAT. IV.

Of the perpetuity of Heavenly joyes.

THE most full enjoyment of all the good things this world affords, is not to be called, or accounted *Happiness*, because they are not only vain and empty of true satisfaction, but also not permanent and lasting: *To every purpose under the Sun* tending towards satisfaction and happi-

happinefs there is time and judgment, Eccl.8.6. 1
a *Time* limited for its prosecution
and enjoyment, and *Judgment* also
shall pass upon the actions relating
thereunto: it must needs follow,
therefore the misery of man is great
upon him.

But the good things of Heaven are
durable, permanent and lasting, here-
unto shall no Time succeed, no Judg-
ment follow.

“The *Glory* of them that dye in *Eusebii*
“*Grace*, is Immortal, their *Happinefs*
“*Immutable*; their *Crown* immar-
“*cessible*; their *Life* everlasting; and
“their *Raign* with God, and the
“*Lamb* for ever and ever. No day
“does pass with these blessed Souls,
“without its fulness of joy and con-
“tent: This joy shall be ever new
“and yet ever the same: This glory
“shall never wither or decay, but
“flourish for perpetual eternities.

And this must needs be joy; be-
cause celestial joy consists as in the
blissful vision of God, so in an assi-
milation to him: for just men made
perfect, are immutable in their per-
fection and felicity by beholding him
who is unchangeable: so the Apostle,

We all as in a Glasse, beholding the Glory of the Lord, are changed into the same Image from Glory to Glory even as by the Spirit of the Lord.

2 Cor. 3. 18

The Moon and the Stars receive their light from the Sun, and become like unto him, by being opposite, and in a sort beholding the Suns bright face: So the pure Souls in Heaven by seeing God who is the Light of lights, are from him enlightened and made like unto him. So saith the beloved Apostle: Beloved,

1 Jch. 3. 2. *now are we the Sons of God, and it doth not yet appear what we shall be: but we know when he shall appear, we shall be made like him, for we shall see him as he is: And that is not as now*

1 Cor. 13. 12. *in a glass darkly, but face to face, i.e. as fully as our measure will contain, our proportion bear, and our degree in Grace require.*

That the inheritance of Heaven is for ever, is manifest from the dear-ness of its purchase: it cost no less than the precious blood of the Son of God: how then shall that life of Glory ever fail or fade away, since the Lord of life himself vouchsafed to dye for its acquisition and purchase?

“The

“The joyes of Heaven (saith
“*Gran.*) shall continue as many *Gram. dit.*
“Millions of years as there are Stars
“in the Firmament, and many more:
“They shall last as many hundred
“millions of years as there have been
“drops of Rain fallen from Heaven
“since the beginning of the world,
“and more, much more: In a word,
“they shall endure as long as there is
“a God in Heaven, and this God
“the same which was, which is, and
“which is to come, from everlasting
“to everlasting.

Shall not then my heart be fixed
where such lasting joyes are to be
found? And thither my heart must
first be sent by way of Harbinger,
before my person can arrive there:
I must now have my conversation in
Heaven, before I can have my con-
summation there: I must now be hea-
venly minded, or else never hope to
be admitted into the joys of Heaven.

But O the heavy burden of my sins!
These do depress and weigh down
the mind, and make her affections
grovel in the dust: And yet even
these shall not hinder thy ascent into
Heaven, if thou tread them under thy

Gen. 28.
12.

Luc. 15. 7.

Heb. 12. 1.

feet: For every sin, and vanity trodden down, subdued and mortified is one step, one scale or round of that celestial Ladder, which being set upon the earth reacheth up unto Heaven: which the Angels of heaven rejoyce to behold.

And may the right hand of God assist me to lay aside every weight, and the sin that doth so easily beset me, and to run with patience the race that is set before me.

2. Looking unto Jesus the author and finisher of our Faith, who for the joy that was set before him endured the cross, and despised the shame, and is set down at the right hand of the Throne of God.

Blessed Lord, who hast made me after thine own Image to attain the perfection and felicity of my Being in the beatifical vision and fruition of thy Majesty in heaven, vouchsafe here to guide me with thy Counsel and after that to receive me with glory through the merits and mediation of thy blessed Son and my dearest Saviour Jesus Christ—

Our Father which art in, &c.

The XXIV. Psalm,

PARAPHRASED.

T*He earth is the Lords and all that therein is, the compass of the world, and they that dwell therein:* Verse 1.
The heavens are the Lords chief dwelling-place, the earth and all the nations thereof he hath given to his Son Jesus as he is Redeemer of the world: as *Pf. 2. 8.* Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.

For he hath founded it upon the seas, and prepared it upon the floods: As
God hath so wisely ordered the earth, and the water, that the one may refresh, not overflow the other: so he hath founded his Church upon a rock above the floods of secular cares and turmoils, and all the rising waves of this worlds vast sea, which is signified by the scituation of his Temple on a hill: And

Who shall ascend into the hill of the Lord, or who shall rise up (or stand)

in his holy place ? who is he that shall be qualified to appear and stand in the presence of God, and to joyn with his people in that solemn worship which in his holy Temple is exhibited unto him ? Such a one is also qualified to ascend and raise up his Soul to those mountains of joy in the celestial Sion.

4.

He that hath clean hands : The works of whose hands are clean from all injustice and impurity, and washed with the tears of true penitence from the filth of all former pollutions: *And a pure heart,* to all outward and inward holiness is required, which consists in the purity of the heart, viz. to be pure from all fordid and vile affections, to be sincere and without hypocrisie in all Religious performances: *that hath not lift up his mind to vanity,* who follows not those pomps and vanities of this wicked world which he once so solemnly renounced: *nor sworn to deceive his neighbour,* that will not say, much less swear an untruth, nor yet break his word, especially when confirmed with an oath. Such is the holiness, and innocence that entitles a people
to

to the presence of God in his Temple upon earth, and in his House in heaven, 1. the holiness of the heart, 2. of the hands, 3. of the tongue; or Holiness in thought, word, and deed.

He shall receive the blessing from the Lord: The blessings of the Lord shall descend upon him, when he ascends into the hill of the Lord: and righteousness or mercy in the pardon of his sins, or the reward of righteousness, i. e. Salvation not of or from himself, or from any but from the God of his Salvation.

5.

This is the generation of them that seek him: these are those holy and happy people, who so faithfully seek the Lord, that they find him, viz. in grace here, in glory hereafter, which is the double blessing of them that seek thy face, O Jacob: All that be true Israelites indeed thus make their holy and humble addresses to the God of Jacob for his grace and favour.

6.

Lift up your heads, O ye gates, or, lift up your gates, O ye Heads, or Princes of the heavenly Hierusalem: and be ye lift up ye everlasting doors which

7.

which open the passages to life everlasting: and the King of glory shall come in: he who hath vanquished and gloriously triumphed over the gates of everlasting death, over all the spirits and powers of darkness, is ascended to open the gates of the kingdom of heaven to all Believers.

8. *Who is the King of glory?* in whose glorious conquests we may glory, and in whose righteousness we may make our boast? *it is the Lord strong and mighty*: who although he submitted himself to be betray'd, apprehended, arraigned and condemned to death, yet is he *even the Lord mighty in battle*, who naked and unarmed, hath vanquished by his sufferings: and by his death overcome death, and him who hath the power of death the Devil: for which victory he rides in Triumph upon the clouds of Heaven: and therefore

9. *Lift up your heads, O ye gates of the celestial paradise*, which have been shut against the sons of men from the fall of the first Adam: and *be ye lift up ye everlasting doors*: Raise up your selves ye immortal souls, open and be enlarged in your desires and affecti-

affections unto him who hath opened unto you the everlasting doors of glory: *and the King of glory shall come in*: He who is ascended, will also descend into you, if pure and heavenly minded, and thither enwrap and raise you whither himself is gone before: if yet for your further satisfaction you desire to know

Who is the King of glory: by whose triumphant ascent into Heaven we believe and hope thither to ascend also? It is *even the Lord of hosts*, he who hath the command of all the powers of Heaven, Earth, and Hell, who hath the command especially of all the powers and operations, virtues and graces of the Holy Spirit of God, and dispenseth them accordingly unto all that love and fear his name: *He is the King of glory*: he is glorious indeed above all, and God over all blessed for ever: and therefore to him, as is most meet, be all glory ascribed.

10.

Glory be to the Father, &c.

As it was in the beginning, &c.

The:

The LXXXIV. Psalm,

P A R A P H R A S E D.

Verse 1. **O** How amiable are thy dwellings, especially in the high and holy place, thou Lord of Hosts, even of the numerous troops of Angels and Archangels, and of all the powers of Heaven!

2. My soul hath a desire, which is more than ordinary, 'tis a longing even to a separation from its self, to enter into the Courts of the Lord, to view those several Mansions of glory, and the blissful condition wherein all the Courtiers of the King of Heaven do praise him for ever: my heart and my flesh when subdued to the spirit rejoyce in the living God: there's no joy like the joy of his presence who giveth life, and a heart to pant and breath after the joys of life eternal.

3. The sparrow hath found her a house, and the swallow a nest where to lay her young, even thy Altars: And O that my Soul could mount as doth the Sparrow

Sparrow upon her wings with inflamed affections after the pleasures of thy house, and that my flesh might be instrumental to my Soul in bringing forth the fruits of the Spirit, to be sacrific'd upon the Altar of Praise and Thanksgiving unto thee, *O Lord of hosts my King and my God*, whom alone I desire to adore, worship and obey.

Blessed are they here in hope, hereafter in fruition, who dwell in thy house of Grace below, of Glory above: They will alwayes be praising thee: 'Tis our principal errand to the house of God upon earth, and shall be our only employment in his house of Heaven always to praise the Lord.

4.

But we of thy house and family here below, like the young birds near thine Altar are unfledged, and empent in the nest of this corruptible body which weigheth down the Soul, so that mount to Heavenward we cannot without the divine assistance; therefore

Blessed is the man whose strength is in thee, who derives strength of Grace from thee to praise and glorifie thee,

5.

thee, and this not only with their mouths, but *in whose heart are thy ways*, cordially resolving and uprightly walking in the wayes of thy service, and of their own salvation.

6. *Who going through the vale of misery*, in their pilgrimage through the miseries of this sinful life below, *use it for a Well*, even the deep fountain of a broken heart, from whence *the Pools are filled with water*, the eyes flow with tears of that godly sorrow which worketh Repentance unto Salvation not to be repented.

7. *They will go from strength to strength*, from one degree of grace to another, adding to Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godliness, to Godliness Brotherly kindness, and to Brotherly kindness Charity, 2 Pet. 1. 5. *Unto the God of gods appeareth every one of them in Sion*, each person thus qualified shall appear in the presence of the supreme Majesty of Heaven: which being the felicity whereunto I am created, and earnestly long for, I therefore humbly beg

the joys of Heaven.

329

O Lord God of hosts, hear my prayer; thou art the Donor of all those powerful Graces which mount up our Souls to Heaven; and the Lord of all those hosts of Heaven amongst whom my Soul longeth to be enroll'd: Hearken O God of Jacob: assist me in all my wrestlings with my ghostly enemies, that I may prevail and obtain thy blessing, which is to be call'd Israel: Seeing God the felicity of Heaven.

8.

Behold, O God, our Defender against all the crafts and assaults of the Devil, the world and the flesh: Look upon the face of thine anointed our blessed Redeemer sitting on thy right hand, and interceding for us: and may the sacred beams of his celestial light shine in our hearts and appear in the holiness and righteousness of our lives; that going from strength to strength we may appear before the Lord in Sion.

9.

For one day in thy Courts amongst the Quires of Heaven, where the day is but one, as knowing no morrow day, is better than a thousand of the flitting transitory dayes of this mortal life.

10.

L

11.

I had rather be a door-keeper, lye at the threshold, submit to the lowest condition in the house of my God; the place where his Honor dwelleth who is the God of my worship and joy: than to dwell in the tents of ungodliness, be conversant amongst the ungodly of this world, in the most splendid condition with all the delights of the sons of men: for 'tis not all the pomp and glory, all the pleasures and treasures of this life can give any solid satisfaction to the vast desires of my immortal Soul.

12.

For the Lord is a light and defence, a light for direction in the way of peace, and a defence for perfection, against all whomsoever, or whatsoever might disturb the innocence and peace of my Soul. He will give grace and worship, Grace to serve him truly here, and Worship or Glory to crown our services hereafter: and no good thing will he withhold from them that lead a godly life: who truly love and fear God, and wait for his promises in the obedience of his precepts shall enjoy all that is truly good, or conducive to their eternal happiness in heaven: And therefore

O Lord God of hosts, blessed is the man that putteth his trust in thee: nor roving in his hopes and desires after the exterior empty, transitory consolations of the creature, but among the sundry and manifold changes of the world hath his heart surely fixed there, where true joyes are to be found, which is alone in the presence of the God of Heaven: where all do rejoyce together and sing for ever

13.

*Glory be to the Father, &c.
As it was in the beginning, &c.*

AS an Earnest of this everlasting joy and felicity,

One thing have I desired of the Pl. 27.4.
Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord and to visit his Temple.

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MEDITATION

Upon the

VOW in BAPTISM,

Out of

S. Chrysoftome *de Martyribus*,

S E R M. II.

“**R**emember the Covenant, Attend the Condition, Acknowledge the Warfare:
 “The Covenant thou hast made with
 “God; the Condition whereby
 “thou wast received into this Covenant; the Warfare unto which
 “thou art hereby engaged. The Covenant is to be a *member of Christ, a child of God, and an heir of Heaven*; or, the Covenant of Grace and Salvation: the Condition is to *renounce the Devil, and all his works, the pomps* — the Warfare thou hast undertaken, is *manfully to fight under the banner of Christ* against these

these ghostly enemies; to this end thy Christian name is enroll'd amongst the musters of the Church Militant, wherein thou hast promised to continue Christs faithful servant and souldier, unto thy lifes end.

Phil. 3. 14. "Thou art too delicate a Christian to dream of a Victory, without fighting for it, of a Conquest without exercise of armes, of a Triumph without tryal of strength: *The price of the high calling of God in Christ Jesus is not to be obtained but by contest with, and mastery over all our ghostly adversaries. To him that overcometh only is the promise made.*

Rev. 2. 7.
17. 26.
& ch. 3. 5.

Rowse up then thy self thou secure and slothful Christian: stir up the Grace of God within thee, and which was communicated unto thee, when first by holy Baptism thou wast enlisted a Christian soldier under the Captain of our Salvation: draw not back thy foot from the combate, but take courage, and put thy self on manfully to resist the Devil and all his works

of

of temptation unto sin : Thou needest not to be afraid of all his fiery darts, for these cannot pierce, but when enflamed by the fire of thine own concupiscence, Covetousness and Pride, or the Pumps and vanities of this wicked world, with Luxury and Voluptuousness, or the sinful lusts of the flesh ; these are the weapons wherewithal the enemy wars against the Soul : By the stedfast belief of all the Articles of the holy Christian Faith, and a constant obedience to God's holy will and Commandments, they are renounced, resisted, beaten back, and overcome.

This thou hast solemnly vowed in the open face of Christs Church, whosoever thou be that art rightly called Christian : and though thy Christendome was not thus right, Orthodox and Legal, yet this must be performed, if thou wilt be, or being, continue within the Covenant of Grace to the eternal Salvation of thy Soul.

Raise up, O Lord, we pray thee, thy power, and come amongst us, and with great might succour us ;
that

that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, by thy bountiful grace and mercy we may be enabled to withstand the temptations of the Devil, the world, and the flesh, and with pure hearts and minds to follow thee the only God through Jesus Christ our Lord —

MEDITATION

*Of the Cure of the soul before
that of the Body.*

THere is a vast difference betwixt the Soul and Body in the dignity of their nature: the Soul is of a heavenly descent and original; but the body is of earthly mould and making: the Soul is framed by the hands of the Almighty, after his own Image; but the Body is begotten of earthly parents, after the likeness of sinful flesh: the Soul is of the same nature with the Angels of Heaven; but the

the Body is of kind and constitution with the beasts of the earth; the Soul being the infusion of Heaven, represents the beauties and perfections of the most high and holy God; but the Body being the result of carnal copulation, assimilates only the fading shadows of beauty in irrational beings: Lastly, whatever beauty, strength, motion or Life it self the Body enjoys, is by the vertue, vigor, and actuation of the Soul which manifests its immortality, and separate subsistence from the dying Body.

Very pertinent then is that question of S. Augustine to fond senseless man: *Laboras ut non moriatur homo moriturus* & *non laboras ne peccet in eternum victurus*? Why art thou so solicitous to preserve the body from death, which must dye, and dost not endeavour rather to preserve from sin thy Soul which will live for ever?

If but a finger of the Body ach, 'tis bemoaned and lapt, and every petty sore is salvd, and carefully kept from the least touch, that may

amoy it: and to cure the diseases of the Body no cost or pains is spar'd, the most bitter drugs are swallowed, lancing, burning, fasting, any trouble or torture is willingly endur'd: but the sores of sin are suffered to fester, and the diseases of the Soul are slighted, without any regard had to the devour use of those holy means, which the great Physician of Souls hath prescribed for their recovery.

O remember, and wisely consider, that by how much thy Soul transcends thy Body in purity of nature, and dignity of condition, by so much thy spiritual diseases are more mischievous, and destructive, than any bodily distempers can be.

The illness of the Body tends only to the disanimation of the corruptible flesh: but the maladies of the Soul render her both loathsome in the eyes of God, and all good men, and also obnoxious to the Second death, the unsupportable torments of the nether hell.

O that the blessed Spirit of God would vouchsafe to anoint the eyes of

of my mind with the eye-salve of celestial grace, that mine eyes may be opened to see mine own vileness and nakedness, and to discover all the sad distempers of my Soul: to see them in their stain, guilt and pollution, in the loathsome and destructive nature of them: that seeing I may wash them with my tears, lance them with the knife of holy Mortification, rip them up by Confession, and lay them open to the view of the great lover of Souls: and pray

Rev. 3.18.

Arise, blessed Jesus, Arise thou Sun of righteousness, upon my darkened diseased Soul, with healing in thy wings: whither shall I fly for spiritual health, but to the God of the spirits of all flesh, who killeth and maketh alive, who bringeth down to the gates of death, and bringeth up again, who healeth those that are broken in heart, and giveth medicine to heal their sickness? Whither shall I go for health and salvation, but to the Saviour of the world, who came to visit the sons of men, when sick in sin, and seek unto death the wages

Mal. 4.2.

Num. 16.

22.

1 Sam. 2.6

Ps. 147 3.

Q. 2. of

of sin, who is both our Physician and our physick, both our Doctor and healing medicine: who after a wonderful manner, has made a salve for the sores of sin, of his own stripes, and wounds, and bloud? Through Faith in this bloud, intermixt with my penitent tears, will I
 1 Pet. 2. 24 bathe my diseased Soul and ever pray by these stripes to be healed.

I said, and I will ever say it, whilst I have a day to live: Lord, be merciful unto me, and heal my Soul, for I have sinned against thee.
 Ps. 41. 4.

MEDITATION

Upon the Tears of the devout Soul.

Ps. 84. 6.

M*Y Tears have been my meat day and night: this present life is to the truly devout Christian a valley of Tears, whose broken heart is the Well from whence the Pools are filled with water, the eyes with Tears; wherewithal the religious soul is fed and satined as is the body with meats and drinks.* These

These Soul-saving waters are of two sorts; 1. Such as flow from the heart wounded with the love of Christ, and enflamed with desires of a nearer and more immediate union and communion with the Triune God: saying, *My Soul is a thirst for God, even the living God, when shall I come to appear before the presence of God? when shall I be so happy, as to see my God, not as now in a glass darkly, but face to face, to the ravishing of my Soul with joy unspeakable and glorious?* Or,

2. Such Tears as do flow from the heart pierced with godly sorrow for sin, which separates, and exiles the Soul from God, whilst the Devil and his Angels, insulking daily say unto me, *Where is now thy God?*

Both these sorts of Tears St. Augustine humbly beg'd of God under the notion of the upper and lower springs, both Tears of divine Love, and Devotion to Heaven above; and Tears of godly sorrow for sin upon earth below.

Blessed are they that thus sow in tears; for they shall reap in joy.—

7.

He that now goeth on his way of holy Religion, weeping, and bearing good feed, such tears of godly sorrow as bring forth fruits meet for Repentance, shall doubtless come again with joy and bring his sheaves with him, being treasured up in the granary of heaven. Such devout penitents go from strength to strength,

2 Pet. 1. 5,

6.

adding to their Faith verend, and to verend knowledge, to knowledge temperance, to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness Charity: Thus they ascend as by steps, and to the God of gods appear every one in Zion.

Blessed Lord, who fashionest the hearts of all the sons of men, and turnest them as the rivers of water; vouchsafe by the celestial influences of thy holy spirit, to turn the stream of my corrupt affections from all the pomps and vanities of this wicked world, and from the sinful lusts of the flesh: Strike the rock of my hard heart, with the rod of thy fatherly correction, that both the upper and the lower springs may,

may issue thence, and the graces of thy holy Spirit may there spring up to Joh. 4. 14. everlasting life.

I am a great sinner, I confess, and O that my heart were so deeply wounded with the sense of my sins, as to lament them with that godly sorrow for sin as worketh repentance unto salvation not to be repented of. 2 Cor. 7.

I am a sojourner upon earth as all my fathers were, O pierce my soul with the dart of divine love, to bewail the deadness of my affections towards thee, to lament that I am so much a stranger to my native home of Heaven, that my heart is not surely fixed there where true joys are to be found, but grovels in the dust of worldly vanities; to grieve that I walk in the midst of manifold temptations, and my ghostly enemies do daily prevail against me, and daily cast in my teeth my daily backslidings from the love, and service of my God: But be thou merciful unto me, O Lord: Ps. 41. 10. Raise thou me up again, and I shall reward them, by my future conquests over all their temptations.

MEDITATION

Of the dwelling of God in the hearts of his People.

WHosoever desires that the Lord would vouchsafe to come unto him, must himself first prepare his heart to come unto God: And this not by Faith alone, but by divine love, and obedience to his most holy Laws: *If any man love me he will keep my Sayings, and my father will love him, and we will come unto him and make our abode with him.*

Joh. 14. 23.

How, and when the Lord comes, and abides with us, must be known by the influences and operations of his presence, as the tree by its fruits, or the cause by its effects.

1. God is light, and in him is no darkness at all: and such are the blessed Souls in whom he abides, they are all children of the light, and of the day, not of night, and of darkness: Their understandings are enlightned to know

1 Joh. 5. 7.

1 Theff. 5.

5.

know

know God, both in himself, and in the ways of his service, and of their own Salvation: and this light of their Faith shines before men, in all the good works of Soberness, Righteousness and Godliness to the glory of God the father of lights.

2. *God is a consuming fire:* and according to Heb. 12.
29. the Souls possessed by him are purged as with fire from all the sordid lusts of the flesh, and of the world, their affections are purified, the rust of sloth and negligence in the ways of life is scowred off, their hearts as with fire are inflamed with the sacred ardors of divine Love, of a holy and discreet Zeal, of a fervent Devotion in their Prayers unto God, and praises of him, and with earnest desires of a nearer, and a more immediate Communion with his divine Majesty.

3. *God is the fountain of living waters,* and accordingly where he dwells, Jer. 2. 13. he does allay the heat of carnal concupiscence, subdue the inordinate love of riches, quench the fire of strife.

strife and contention, of blind Zeal and Faction, and of every exorbitant lust: being in himself a full satisfaction to all the vast desires of the immortal Soul.

As water he satisfieth the desires of all who hunger, and thirst after righteousness, and by the influence of his divine grace, makes the barren ground of the heart to be fruitful unto every good word and work.

4. God is all purity and holiness, goodness and mercy, justice and truth; and in a word, the summary of all perfection and felicity: and therefore all those happy Souls where he dwells, are holy as he is holy, pure as he is pure, merciful as he is merciful, just and good, gracious and long-suffering; and in a word, perfect as our heavenly Father is perfect.

'Tis such divinely enspirited persons, and only such can say with the heavenly inspired Psalmist: *I will love thee, O Lord, my strength; the Lord is my stony rock, and my defence; my Saviour, my God, and my might;*

in whom I will trust, my buckler and
the horn of my salvation, and my re-
fuge, Psal. 18. 1. and Psal. 27. 1.
The Lord is my light, and my salva-
tion, whom then shall I fear? The
Lord is the strength of my life, of whom
then shall I be afraid? and Psal. 28. 8.
The Lord is my strength and my shield,
my heart hath trusted in him and I am
helped: therefore my heart danceth for
joy, and in my song will I praise him—
The Lord is my strength, and he is the
wholsom defence of his anointed—
O save thy people, and give thy blessing
to thine inheritance, feed them, and
set them up for ever.

Our Father which art in, &c.

T H E E N D.

ERRATA.

Page 3. Line 12 read, *show them the way.* p. 5. after line 7. adde, *From this main world my afflictions win.* p. 10. l. 9. r. *gives me.* p. 14. l. 15. for *who* r. *one of.* p. 24. after l. 8. adde, *O holy ghost into my mind: send down thy heavenly light.* p. 27. l. ult. dele *and.* p. 52. l. 2. for *heard* r. *trachest.* p. 53. l. 19. for *Lower.* *Have.* p. 60. l. 5. r. *should engage.* p. 93. l. 26. for *loose.* *lone.* p. 121. l. ult. r. *made them.* p. 181. l. 18. dele *Holy.* p. 188. l. 3. for *them* r. *each of these.* p. 201. l. penult. for *the* r. *these.* p. 317. l. 24. for *joy* r. *so.* p. 330. for *perfection* r. *protection.*

THE END.

